PRATYABHIJNA KARIKA OF UTPALADEVA

DR. R. K. KAW

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PRATYABHIJNA KARIKA OF UTPALADEVA

Basic Text on "Pratyabhijna Philosophy" (The Doctrine of Recognition)—
Exhaustive Studies: Prose Order of the Karikas with short comments, translation, explanations, Foot-notes, etc.

PART II

BY

Dr. R. K. KAW, M. A., Ph.D

Formerly, Head of the Post-Graduate Department of Sanskrit, Jammu & Kashmir University; Department of Linguistics, Vish· Institute of Sanskrit and Indological Studies, Panjab University; Author of "The Doctrine of Recognition", 'Sharada Peetha Research Series', etc.

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PART II—"Pratyabhijna Kārika of Utpaladeva"

PREFACE

TO PART II OF THE BOOK

Part II of "*Pratyabhijña Karika of Utpaladeva*", now completed, is being issued in continuation of its Part I which was brought out last year. Part I contains all the eight Ahnikas (chapters) of *Jñanādhikara* (Book I) of the *Karika* (dealing with cognition), and Part II, now issued, the remaining eight chapters of the work: four Ahnikas of the *Kriyadhikara* (Book II — dealing with Action), two Ahnikas of the *Āgamadhikara* (Book III — dealing with 36 Primary Realities and Perceivers) and two Ahnikas of *Tattva-saṁgrahadhikara* (Book IV) of the text (giving Resume & Summum Bonum). The Index to the whole work (finished in two parts) has been furnished at the end of this volume, as already stipulated. A short bibliography has also been appended to this volume at the end.

In this book, the main text of the system, the *Pratyabhijña Karika* of Utpaladeva, is faithfully interpreted in the light of the author's own *Vṛtti* (gloss on the text) besides the notes by the earlier teachers supported by quotations from its commentaries.

Pratyabhijñā system of Kashmir Śaivas, known also *Svatantrya vada*, is a most important school of Indian Philosopy. It has its main stress on making us aware of our supreme inheritence from our divine father — *Maheśvara*, viz., the sovereignty of our will (*svatantrya-śakti*), and our potential powers of cognition and action (*dṛkkriyatmika-śakti*). It is "recognition" or awareness and right use of one's divine heritage, faculties with which man is born in this world, that make his life felicitous and blissful. and enable him to attain final beatitude or the glories of liberated life. Its importance, therefore, lies not only for spiritual aspirants but also for educationists and teachers, especially for students of research in education, for Pratyabhijña has, as I understand it, apart from its specific spiritual purpose, a mission for practical life. It is indeed a school of education for awakening or inculcating in the common man his inborn faculty of *Svatantrya*, freedom of will, thought and action, that make man all-in-all, the pivot of his own life and his own world which he is destined to build for himself by his free will and choice, by his free thinking and by his own unrestricted work and effort.

Pratyabhijña, however, makes us conscious of the "supreme ends of life", the ignorance of which is the main cause of human misery and suffering. We are apt to be carried away by many things on account of their outward glamour and false shine, and we are very often misled to think that 'all that glitters is gold'. Pratyabhijñā makes us aware of wrong pursuits and guards us against all tempta-

tions which bring man to grief. It gives right direction to man in making choice of his enterprises, in planning as well as in execution, in manipulating and changing his environments. In short, according to this school of thought, it rests with man himself to lead a life of real success (*siddhi*) and lasting peace and tranquillity (*Śivatamavī*) or be doomed otherwise. Though man is by nature free to do things right or wrong, yet the doctrine guards him against all kinds of 'vileness, wickedness and cussedness' or 'what is demoniac in the nature of man' and also prohibits him from going against the canons of discipline.

Though the book primarily attempts to make easy the understanding of the basic abstruse metaphysical doctrine expounded in the *Pratyabhijña Karika*, yet, at the same time, it promotes the eternal values of peace and freedom and human dignity, implied in the doctrine, beneficial to the common man in their application to life. These values are stated in terms like '*sarva-śivata*' (which signifies that the personality of every human individual is divine or sacred), '*sarva-samata*' (meaning that all men are born equal), '*sarva-svatantrya*' (i. e., all men are born free) and so on. Thus the doctrine lays emphasis on 'liberty, equality and fraternity' which is the famous motto of the civilized world today. In other words, it makes man conscious of his divine nature, and spiritual kinship and unity of all human beings, viz., 'humane recognition of human dignity in each and every individual'. Such tenets of the school need to be universally applied in the present day system of education, for they give an understanding of the meaning and purpose of life that influences and shapes all human activities and behaviours on earth, besides revaluation of man's estimate of himself.

I again thank the authorities of the Jammu & Kashmir Academy of Art, Culture and Languages, for granting subsidy for the publication of this work. My sincere thanks are, especially, due to Mr. Mohammad Yusuf Teng (Secretary) and Mr. Mearaj-ud-Din (Publication Officer) of the Academy and to Dr. S. M. Iqbal, (Director of Research and Libraries) for the constant encouragement they extended to me all along towards the completion of this work. My thanks are also due to Shri Dinanath Shastri, Head-Pandit of the Kashmir Research Department, whose Sanskrit learning I constantly availed of, especially in the preparation of the prose order (*Yojana*) of the *Karika*, and to Prof. S. L. Pandit, Prof. P. N. Qazi and Prof. F. M. Hassnain for the suggesttons they gave to me from time to time.

Dr. R. K. KAW

Sharada Peetha Research Centre,
Karan Nagar, Srinagar, Kashmir, India.
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क्रियाशक्ति - निरूपणम् (प्रत्यभिज्ञाकारिकायां क्रियाधिकारे प्रथममाह्निकम्)

Power of Action :-

The Part I of Utpaladeva's *Pratyabhijñā Kārikā*, explained in the foregoing chapters of this book, is devoted to the doctrine concerning "Knowledge" *(Jñānādhikāra)*; the Part II of the same entitled *(Kriyādhikāra)*, presented in the following four chapters, deal with the philosophy of "Action" *(Kriyā-śakti)* and its three Laws—the Law of Division (*Bhedābheda*), the of Law of Perception *(Māna tat - phala Meya)* and the Law of Causation (*Kārya - Kāraṇa*).

It has been established that the Supreme Consciousness is the highest Reality (*parama tattva*), which is called *Maheśvara* (the great Lord) in Masculine gender. He is endowed with *Prakāśa* and *Vimarśa*. *Prakāśa* is 'light' or pure knowledge (*prakāśa-rūpata jñānam*). It is pure self-luminousness or self-consciousness (*aham - vimarśa*). In the same light (*jñānam*) rests His *Vimarśa* which is nothing but activity (*vimarśaḥ kriyā*). The nature of *Vimarśa* is *Svātantrya* (liberty) (*svātantryātma vimarśaḥ*). *Svātantrya* is the sovereignty of His will (*Icchā - śakti*). In fact, *Vimarśa* comprises the pure powers of knowledge and action, the two primary powers of the Lord (*Maheśvara*) (*vimarśa eva devasya śuddhe jñāna - kriye*). His power of knowledge functions in three forms, as powers of remembrance, cognition and differentiation (*Smarṇa - śakti*, *Jñāna - śakti* and *Apohana - śakti*). As has been stated before, the underlying basis of the three said powers is the Supreme Consciousness (*Maheśvara*). *Vimarśa* functions in the form of the power of action (*Kriyā - śakti*). It is by virture of this *Vimarśa* that the Supreme Reality is called *Maheśvara* and *deva*, because he indulges Himself in the sport of creation, preservation and destruction of the world. From his *Vimarśa* or *Kriyā - śakti*, arise the pure and impure creations, from *Shiva-tattva* (the highest principle) to *Prthivi* (the lowest principle, the principle of solidity), there being in all thirty - six tattvas (the principles of creation), and this objective world, which is created by His free will (*svātantrya*), is his state of immanence (*viśvamayaḥ prasaraḥ*). *Prakāśa*, the pure light, or *Samvid*, is the substratum of all this objective manifestation (*sarvābhāsa-bhittibhūto 'sau*) as well as stands beyond the universe (*viśvottīrnaśca*

samvid).

In the present chapter (*Ahnika*) is given the discussion about the nature of action (*Kriyā*). An objection is raised with regard to *Kriyā - śakti* (power of action). The term *Kriyā* is associated with the notion of many, as it involves *Kartā* (actor), *Karma* (object of action) and *Kriyā* (the process of action). Similarly, an act of knowing also implies the invitable relation of *Jñātā* (knower), *Jñeya* (object of knowledge) and *Jñāna* (the function of knowing). The plurality involved in *Kriyā - śakti* does not, therefore, accord with the nature of the Supreme Consciousness, the substratum of various powers, which is unity. The teacher holds that the Supreme Consciousness, though remaining as one underlying basis (*ekāśraya or bhitti*), yet assumes plurality in the form of manifestations of diverse objects, contained in its *Kriyā-śakti*, just like a mirror which, though remaining as one, yet involves plurality in the shape of varied reflections of objects passing before it. It will also be noted that the idea of action in the system closely corresponds with the doctrine of momentariness of the Buddhist school. *Kriyā* is a mere appearance of a long series of closely similar physical forms in such a quick succesion as to produce a persistence of vision, just like an appearance of a flame. In order to understand the Pratyabhijñā view of action, it will be important first to know the Bauddha conception of it. The Bauddha views the action 'objectively or empirically and asserts that it is only a definite mental construct, which is based upon the observed series of spatial points at which a particular body of man, animal or anything else is seen in a temporal succession; and that no 'doer' apart from the body is seen and, therefore, the admission of a pemanent 'doer' (*kartā*) is baseless'. The following are the points which the Baudha brings against the Śaiva thinker :-

(viz. is multiple)

(a) Action is a series; it is characterised by succession. Hence, it cannot be spoken as one. For, unity is the opposite of multiplicity and, therefore, cannot co-exist with multiplicity. Accordingly, it is illogical to say that action is one and serial or successive also at the same time.

(b) Unity of action cannot be asserted on the ground that it resides in one, has one substratum; because there is no experience of a substratum, different from the momentary beings, which constitute

the series. The momentary being (*kṣaṇas*) alone, coming in succession, are experienced.

(c) Even if, for the sake of argument, a substratum be accepted, how can it, being affected by the various constituents of the series, characterised by temporal, spatial and formal differences, be spoken of as one ?

(d) Recognition of the body, that is found at various places in a temporal order as the same, is not sufficient to establish its identity and unity. For, it is due to similarity of the body of the preceding moment with that of the following, just as in the case of the flame of a lamp......

(e) Action is not real (*satya*) because it is made up of a series, the members of which are held up together in the order of priority and posteriority by the determinative activity of the mind. For, whatever is determinately grasped is not real; the real is momentary and indeterminate. (Pandey, *Bhaskari* III, Intro. CCII-III).

The Śaiva conception of action is based not upon the observation of its external objective aspect only, but also on the subjective grasp and analysis of the internal subjective aspect. It approaches the problem of action not only from the point of view of empiricism but also from that of voluntarism. Accordingly, while it accepts the serial and, therefore, multiple nature of the action as an observable external phenomenon, it points out the subjective and internal aspect as well. It asserts that the appearance of a particular body at successive points of space in temporal order, which we empirically observe and call action, is only an expression of the will of the individual. This assertion is based upon the fact of experience. We experince within some kind of internal stir (āntara *spandana*) before the commencement of the series, which constitutes the external aspect of the action. The worldly action, therefore, is a unity, because of oneness of the will, of which it is an expression, and the will is one because of the oneness of the purpose that it aims at. Thus, action, taken in both of its aspects, is unity in multiplicity: the unity is internal and subjective and multiplicity is external and objective. (*Ibid* CCIII-IV), the word '*Kriya*' is used in the text not only in the sense of the empircal action, but also in

that of the metaphysical power of action (*Kriya - śakti*), as attributed to the Lord (*Maheshvara*) as one his His primary powers.

At the outset of *Kriyādhikāra*, in the first Ahnika of the text, the teacher says :-

> अत एव यदप्युक्तं क्रिया नैकस्यं सक्रमा ।
> एकेत्यादि प्रतिक्षिप्तं तदैकस्य समर्थनात् ॥ १ ॥

योजना : अत एव, 'सक्रमा क्रिया एकस्य (न), एका अपि न (भवति)' इत्यादि यद् उक्तं, तद एकस्य समर्थनात् प्रतिक्षिप्तम् (निरस्तम्) ।[1]

Thus, by establishing the existence of one subject (*tad-ekasya samarthanāt*), the objection of the opponent (the Bauddha) that 'action which is successive (*sakramā kriyā*), viz. diverse in nature, cannot be one and belong to one (*na ekā na ekasya*)', has been refuted (*pratikṣiptam)*.

The Pūrvapakṣin questions here, the nature of *kriyā* is succession (*krama*) which is caused by the time - factor (*Kāla*). The succession (plurality) cannot be assigned to the eternal subject, who is of the nature of pure consciouness (*cinmaya*) and is unaffected by the time factor (*kāla - kalanā - hīna*). How can, then, kriyā be attributed to the subject? The Uttarapakṣin replies :-

> सक्रमत्वं च लौकिक्याः क्रियायाः कालशक्तितः ।
> घटते न तु शाश्वत्याः प्राभव्याः स्यात्प्रभोरिव ॥ २ ॥

योजना : लौकिक्याः क्रियायाः सक्रमत्वं च कालशक्तितः घटते; प्रभोरिव, शाश्वत्याः (अनादिनिधनायाः) प्राभव्या (प्रभोरियं प्राभवी, तस्याः, अथवा, प्रभोः स्वभावभूतायाः) (क्रियायाः) तु (सक्रमत्वम्) न स्यात् (न भवति)[1] ।

K1—1 एकचित्तत्वसमर्थनादेकसम्बन्धी व्यापार एक एवेति क्रियाप्यपाकृतदूषणा । *Pvṛ*

एका क्रिया क्रमिका कथम् आश्रयस्य एकस्वभावत्वे सति घटते ? इति यदुक्तं...... तदपि प्रतिक्षिप्तमेव ...... एकमनेकस्वभावं कथ स्यात् ...... तस्मात् प्रत्यभिज्ञानबलात् एकोऽपि असौ पदार्थात्मा स्वभावभेदान् विरुद्धान् यावत् अङ्गीकुरुते तावत् ते विरोधादेव क्रमरूपतया निर्भासमानाः तमेकं क्रियाश्रयं संपादयन्ति इति, ततश्च (आश्रयैकत्व समर्थनात्) सम्बन्धादीनामपि उपपत्तिरिति । *Pv II, 4-5*

The worldly action can be admitted to be successive (*laukikyāḥ kriyāyāḥ sakramatvam ca ghatate*), owing to the power of time (*kala - śaktitaḥ*), but the eternal activity of the highest Lord (which is of the nature of *Vimarśa* (*ātma-vimarśa-rūpa*) cannnt be such (*na tu śāśvatyāḥ prābhavyāḥ kriyāyāḥ sakramatvam syāt*), like the Lord Himeelf (prabhor-iva).

Kāla-śakti is one of the powers of the Self, whose function is to divide *ābhāsas* (manifestations) and thus make them successive at different moments of time. *Kriyā-śakti* is innate in the subject and is unaffected by the time factor. It is, therefore, eternal and devoid of plurality, just like the subject itself, which exists always as one (unity). The teacher now makes the function of this *Kāla-śakti* clear in the following Karikā :-

> कालः सूर्यादिसचारस्तत्तत्पुष्पादिजन्म वा ।
> शीतोष्णे वाथ तल्लक्ष्यः क्रम एव स तत्त्वतः ॥ ३ ॥

योजना : तत्त्वतः (परमार्थतः) कालः क्रम एव; (यतः) स (कालः) सूर्यादिसंचारस (वा) तत्तत् पुष्पादिजन्म वा शीत - उष्णे वा अथ तत् - लक्षः (क्रमोपलक्षितः) (अर्थात्— सूर्यादिसंचारस्य......स्वभावविशेषस्तत्त्वतः क्रमः) (भवति)[1] ।

In reality time is succession *(sa kālaḥ tattvataḥ tal-lakṣaḥ krama eva)*, observable in the movement of the sun and other planets *(sūrvādi sañcāraḥ)*, in the blooming of different flowers (in different seasons) *(tattat-puṣpādi janma vā)*, and in the alternations of winter and summar (cold and hot seasons) *(otha śītoṣṇe vā)*.

K2—! मायाशक्तेर्भिन्नावभासानां क्रिया कालशक्तिवशात् सक्रमा न त्वात्मविमर्शरूपा अनादिनिधना प्रभोः स्वभावभूता । *Pvṛ*

प्रभोरियं प्राभवी तस्याः । *Pv. II, 6, Fn.*

लौकिक्याः क्रियायाः सक्रमत्वं कालशक्तेः आभास - विच्छेदन - प्रदर्शनसामर्थ्यरूपात् पारमेश्वरात् शक्तिविशेषात् घटते उपपद्यते, या तु प्रभोः संबन्धिनी तदव्यतिरिक्ता क्रियाशक्तिः शाश्वती कालेन अस्प्रष्टा तस्याः सक्रमत्वं अस्ति, इति—संभावनापि नास्ति, यथा प्रभोः सक्रमत्वमसंभाव्यं तथा तस्या अपि । *Pv II, 6-7*

Kāla is, therefore, nothing but the order of succession which may be observed in the simultaneity of certain manifesthtious *(abhāsas) (yaugapadyam api ābhāsayoḥ)* or in their alternations or in the notions of their longer or shorter durations *(cira-kṣiprādi-dhīr api)* in which they occur. The teacher further says :-

क्रमो भेदाश्रयो भेदोऽप्याभाससदसत्त्वतः ।
आभाससदसत्त्वे तु चित्राभासकृतः प्रभोः ॥ ४ ॥

योजना : क्रमो भेदाश्रयो (भवति); भेदोऽपि आभाससद्-असत्त्वतः (भवति); चित्राभासकृतः प्रभोः (सकाशात्) आभाससद्-असत्त्वे तु (भवतः)[1]

पूर्वार्धः, संक्षिप्तार्थः– क्रमः - क्रमतया साधितः कालः, भेदः – सूर्यादिसञ्चाररूप-स्वभावभेदः, आश्रयः हेतुर्यस्य तादृशो भवति, न तु तद्रूपो भवति, अङ्गुलीचतुष्टयस्यापि भिन्नकालत्वापातात्, भेदोऽपि - क्रमहेतुः भेदश्चाभाससदसत्त्वतो भवति, सूर्यसञ्चार-विशेषभूतारुणाभाससद्भावस्फुटप्रभापुञ्जासद्भावकृतो भवतीत्यर्थः, अन्यथा सूर्यसञ्चारस्य समानत्वात् तदपेक्षया साधितः कालः सर्वत्रैकतामाश्रयेदिति भावः । एवं तत्तत्पुष्पादि-जन्मादिष्वपि ज्ञेयम्, एतदपेक्षयापि कालसाधनात् । *Bh. II, 15.*

Succession depends upon multiplicity *(kramo bhedāśrayoḥ)*; the latter depends on the existence of certain manifestions or their non-existence *(bhedo, pyābhāsa-sad-asattvatoḥ)*. and the existence of some manifestations or their non-existence is brought about by the Lord Himself, who manifests the variety of manifestations *(ābhāsa-sat-asattve tu citrābhasa-kṛtaḥ prabhoḥ sakāśāt bhavataḥ)*

K3—1 सा सा प्रसिद्धा क्रिया कालः शीतादिर्वा तदुपलक्षितः सर्वभिन्नावभासमानभावोपाधिभूतः क्रम एवासौ तस्यैवोपयोगात् । *Pvr*

स एव च सूर्यादीनां स्वभावविशेषस्तत्त्वतः परमार्थतः क्रमो, न अन्यः कश्चित् क्रमो नाम, क्रम एव च कालो, न अन्योऽसौ कश्चित...... *Pv-II,9.*

योऽन्यः कालो वैशेषिकाणां द्रव्यरूपः, कापिलानां रजःस्वभावः, वैयाकरणानां नित्यानाश्रितप्रवृत्तिस्वभावः, सौगतानां संतन्यमानभावैकपरमार्थः सोऽपि वस्तुतः क्रमरूपतां नातिक्रमतीति क्रम एव बहिः काल इति व्यवह्रियते । *Ibid, 9,Fu.*

K4—1 अन्योन्याभासशून्यभिन्नभावावभासवैचित्र्यक्रियैव प्रभोः भावेषु क्रमहेतुः । यदा तु शरदाभासं हेमन्ताभासेन च सर्वथैव शून्यम् आभासयति हेमन्ताभासं च शरदाभासेन तदा कालात्मा क्रम उत्तिष्ठति, इति सेयम् इत्थम्भूताभासवैचित्र्यप्रथनशक्तिः भगवतः 'कालशक्तिः' इत्युच्यते । *Pv II, 12-13.*

The subject is potent to from these *ābhāsas* just as he is capable of forming varied manifestations in dreams and fancies (*svapna saṅkalpādau*) from his own consciousness (*saṁvid*) and not from anything extraneous. Thus the limited perceiver (*pramātā*) manifests *ābhāsas* in varied and numerous forms as, for instance, the *ābhāsas* of 'red', 'pot', 'big', 'hard', etc , having a common basis, and distinguishes one *ābhāsa*, say, that of a pot, from another *ābhāsa*, say, that of a piece of cloth, by the *ābhāsa* of their exclusiveness or distinctiveness (*pṛthakvābhāsena*). When the *ābhāsa* of autumn appears in the total absence of the *ābāsa* of spring (*hemantābhāsena sarvathaiva śūnyam*) and the latter in the absence of the former, there arises succession (*krama*), which is the essence of time (*kālātmā*). The power of *Ātman* which brings about the manifestions of certain things in the absence of certain others, and vice versa, is known as the *Kāla-śakti* of the Lord. The limited perceiver (*pramātā*) is, thus, potent to form diverse ābhāsas (*citrābhāsa-kṛta prabhuḥ*). The teacher further says (in the next *Kariki*) that *Pramātā* manifests *ābhāsas* in two varieties, viz. *deśa-kramābhāsa* and *Kāla-kramābhasa*.

मूर्तिवैचित्र्यतो देशक्रममाभासयत्यसौ ।
क्रियावैचित्र्यनिर्भासात्कालक्रममपीश्वर: ।। ५ ।।

योजना :– असौ ईश्वर: मूर्तिवैचित्र्यतो देशक्रमं क्रियावैचित्र्यनिर्भासात् काल-क्रममपि आभासयति[1] ।

The Lord makes the spatial succession manifest by means of variety of manifestations of bodies (*asau īśvaraḥ mūrtivaicitryataḥ deśa-kramam ābhasayati*) and the temporal succession by means of

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K5–1 अनेकस्यान्योन्यभेदाभासाद्देशक्रम: क्रियामुखेन कालक्रमोऽपि, एकस्यतु भावस्य तत्तज्जन्मसत्तापरिणामादि:क्रियाभेदात् कालक्रम एव । *Pvṛ*

पदार्थस्य स्वंरूपं मूर्त्ति:, तस्या यत् वैचित्र्यं विभेद: तद्यथा गृहमिति अन्यत स्वरूपं, प्राङ्गणमिति अन्यत्, ...तस्मात् वैचित्र्यात् आभास्यमानात् देशरूपो दूरादूरविततत्वावितत्वादि: क्रमो भगवता अवभास्यते । *Pv. II, 13-14.*

अथ च तस्या (क्रियाया:) यत् वैचित्र्यं परिमितापरिमितरूपतात्मकं तदेकानुसन्धानेन ... ...निर्भासयन् कालरूपं क्रममेव भासयति । न असौ कश्चित् भावो य एव विकल्प्यते । संविदेव हि तथा भाति, तथाभासनमेव च अस्या ऐश्वर्यम्......
Ibid, 14-15

manifestations of variety in the forms of action (*kriyā-vaicitrya-nirbāhsāt kāla-kramam-api*).

The former variety, i.e., succession in relation to place (*deśa-kramābhāsa*), that which is caused by the diversity of the shapes of bodies (*mūrtya-vaicitrya*), are manifested in the form of differences (*bheda*) in dimensions of things, distances—such as far and near, and the shapes of various *ābhāsas* of places like home, compound, forest, temple, garden, etc. The latter variety (*Kāla-kramābhāsa*), formed by *Kriyā-vaicitrya* (diversity of forms of action), is that which is observed in the *ābhāsas* of actions like 'is born' (*jāyate*), 'is existing' (*asti*), 'is growing' (*vardhate*), 'is changing' (*viparinamate*), 'is decaying' (*apakṣīyate*) and 'is dead' (*vinaśyate*), in reference to an individual body. This variety can, also, be observed in the combinations of *ābhāsas* relating to different actions like 'he goes home after bathing in a river' (*snātvā gṛham vrajati*), 'he leaves his home after taking food (*bhuktvā sa gṛhāt vrajati*), etc.

The Pūrvapakṣin objects here; he says, the *ābhāsas* of all sorts are manifested by the perceiver (*Pramātā*) but he is not manifest to anybody; rather all are manifest to him (*sa hi nahi kasya-cit ābhāsate tasya sarvam ābhāti*). How are, then, explained the following experiences of the subject: 'I was; I am; I shall be', 'I stay at home; I stay in forest; I stay in temple; etc.', since he is not himself subject to succession relating to place and time. The diversity of *ābhāsas* relating to far and near or past, present and future cannot thus be atributed to *Pramātā* (Perceiver). The teacher replies to this objection in the following *Kārikā* :-

सर्वत्राभासभेदोऽपि भवेत्कालक्रमाकरः ।
विच्छिन्नभासः शून्यादेर्मातुर्भातस्य नो सकृत् ॥ ६ ॥

योजना : आभासभेदो (विचित्रोऽवभासः) अपि सर्वत्र (अर्थे) कालक्रमाकरः (उत्पत्ति-निबन्धनम्) भवेत् (भवति); (स विचित्रोऽवभासः) विच्छिन्नभासः शून्यादेर् प्रमातुर (भवति), सकृद्-भातस्य अविच्छिन्नभासनस्य प्रमातुः संविद्रूपस्य न (भवति) [1] ।

The variety of manifestations of forms which causes temporal succession in all things (*sarvatra kālakramākaraḥ abhasa-bhedaḥ*). belongs to the limited subject only, such as "*Śūnya* (void)", etc. (*vicchinnabhasah śūnyader-matuḥ bhavet*), and not to the Universal Subject, who is shining eternally (*sakrad-bhatasya īśvarasya na bhavet*).

देशक्रमोऽपि भावेषु भाति मातुर्मितात्मनः ।
स्वात्मेव स्वात्मना पूर्णा भावा भान्त्यमितस्य तु ॥ ७ ॥

योजना :–भावेषु देशक्रमोऽपि मितात्मनः (परिच्छिन्नस्वरूपस्य शून्यादेः) मातुर् (मायाप्रमातुर्) भाति; अमितस्य (अपरिच्छिन्नस्वरूपस्य संवित्तत्त्वस्य) भावाः, स्वात्मा-इव, स्वात्मनापूर्णा भान्ति[1] ।

The spatial succession in things also belongs to the limited subject only (*bhāveṣu deśa-kramo 'pi mitātmanaḥ mātur bhāti*). To the Universal Subject, the objects shine as one with itself (*amitasya bhāvāḥ svātmanā pūrnā bhānti*), like the Self itself (*svtāmā iva*).

The multiplicity of ābhasas of the kind caused by temporal succession and spatial succession can be attributed to *Śūnya* (the void), or *Prāṇa* (the vital air), or *Buddhi-Vijñāna* (the cognition) or *Śarīra* (the body). which constitutes the limited perceiver according to the four different schools namely, *Śūnyātma vādins* (the Buddhist Nihilists), *Prāṇātma-vādins*, *Vijñāna-vādins* and *Dehātma-vādins* (the *Charvāka* materialists) respectively. The *ābhāsas* cannot be attributed to *Ātman* the Supreme Consciousness (real *Pramātā*), which is the Ultimate Reality (*paramârtha*). The Pratyabhijñā denounces the view according

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K6–1 सर्वत्रार्थे विचित्रोऽवभासः शून्यदेहादेरेव प्रमातुः कालक्रमाभासहेतः स हि प्राक्कालो न तथा तदानीं भासते, स्मृतिं विहाय स्ववर्तमानापेक्षया चासौ भूत-भविष्यत्ते व्यवहरति; सकृद्विभा स्य तु भासमानक्रिया-विच्छेदादस्यावृत्तिगणनाभावात् आत्मनीवार्थेष्वपि न कालभेदः । *Pvṛ*

सर्वेषु वस्तुषु एकानेकरूपेषु यः कालात्मा क्रमः तस्य य आकरः—
उत्पत्तिनिबन्धनम्, इति व्याख्यात आभासस्य भावाभावकृतो भेदः स शून्यप्राणबुद्धि-देहादेः भवति, इति संभाव्यते.........न तु यः सकृत् विभात इति अनया वाचोयुक्त्या अविच्छिन्नभासनः प्रमाता संविद्रूपः तस्य स्वात्मनि कालक्रमः, नापि तदपेक्षया वेद्ये भावजाते, तद्धि तत्र अभेदेन भाति इति । *Pv II, 18-20*

K7—1 परिमित प्रमातारमपेक्ष्य भावास्ततोऽन्योन्यं भिन्ना दूरादिव्यपदेशभाजश्च, प्रकाशैकरूपत्वेन त्वीश्वरस्य न क्वाप्यप्रकाशसम्भवः, परमाणावपि प्रकाशघनस्य नात्मनोभिन्नं दूरं वा अन्योन्यतो वा किञ्चिदाभाति । *Pvṛ*

एव देशक्रमोऽपि मितात्मनः परिच्छिन्नस्वरूपस्य शून्यादेः देहान्तस्य स्वात्मनि भाति........., अमितस्य स्वरूपेयत्ता, शून्यस्य तु संवित्तत्त्वस्य भावाः स्वात्मना अहंभावेन यतो भान्ति ततः पूर्णा–अपरिच्छिन्नस्वरूपेयत्ताकाः । *Pv II, 20-21*

to which action, involving succession or plurality, is attributed to the real Perceiver (*paramārtha pramātā*), the Lord (*Maheśhvara*), who is beyond the succession pertaining to time and place.

The teacher concludes the topic in the following Kārikā :-

किं तु निर्माणशक्तिः साप्येवं विदुष ईशितुः ।
तथा विज्ञातृविज्ञेय-भेदो यदवभास्यते ॥ ८ ॥

योजना :–किं तु यत् (या शक्तिः) तथा विज्ञातृविज्ञेय-भेदोऽवभास्यते; सापि एवं विदुष ईशितुः (असौ विद्वान् - ज्ञानशक्तिमयः–ज्ञातृज्ञेयक्रियावैचित्र्य-भेदं वेत्ति यः, तस्य) निर्माणशक्तिर् (अस्ति)[1] ।

किं तु इति पक्षान्तरे, सा निर्माण - शक्तिः— क्रियाशक्तिः, विदुषः— तद्विषयज्ञान-युक्तस्य, ईशितुः— भगवतः, परप्रमातुरपि भवति, सा का ? तेन ईशित्रा कर्त्रा तथा-विज्ञातृविज्ञेयभेदः यत् अवभास्यते । इति .... *Bhā II, 29*

Thus (*tatha*), that (Power) which manifests the variety of subjects and objects (with their characteristic limitations) (*tathā vijñatra vijñeya-bhedo yad-avabhāsyate*), is but the creative power (*nirmāṇa śakti*) of the Lord, who knows them as such (*sā api evam viduṣa īśituḥ nirmaṇa śaktir asti*).

The nature of this *Kriyā Śakti* is the unlimited power of Self-manifestation (*avicchana-svātma-vimarśa-mayī*), constituting the sovereignty of the Lord's will (*Icchā*), that is unobstructed and self-dependent (apratihata - svātantrya - rūpā) and independent of all the rest (*ananya-unmukhatā-rūpā*). From its initial form of pure reflection (*Vimarśa*), it thickens into the gross form of diverse *ābhāsas* of limited subjects and objects. The example of mirror and the multiplicity of reflections cast in it represents *Pramātā* and its varied manifestations with the difference that the former lacks 'will' which is the essential nature of Maheśvara, the Supreme Perceiver (*Pramātā*). In the manner as stated above, the Lord (Maheśvara) diversifies Himself in the form of various *ābhāsas*, by the sovereignty of His will, according to *Kāla-krama* (succession in time) *and deśa-krama* (succession in space).

The power of action (*Kriyā-śakti*), the nature of which is discussed above, is also called, in the Pratyabhijñā, *Nirmaṇa-Śakti*, because it is by virtue of this power that all multiplicity of things,

viz., knowers, varieties of knowledge and the objects of knowledge and actors, actions and objects of actions are manifested. In fact, this power is responsible for creation of this objective world of diverse nature. Utpaladeva, therefore, calls it *Sṛsti-Śakti* also, in his *Vṛtti*. Some Śaivas call the *Nirmāṇa-Śakti* relating to *deśa-krama* as *Cit-Śakti* (*evam deśa-krame tu asya cicchaktiḥ ucyate anyaiḥ*).[1]

Ah II, ii

भेदाभेद–विमर्शनम् (प्रत्यभिज्ञाकारिकायां क्रियाधिकारे द्वितीयमाह्निकम्)

The Law of Division, *bhedābheda* **(Unity in Diversity), the First Law of** *Kriyā-śakti* **explained :-**

The present Ahnika (Chapter) is devoted to the Law of Division (*bhedābheda*), the first law of *Kriyā-śakti*. Its other two laws, the Law of Perception (*Mana tat phala meya*) and the Law of Causation (*Kārya-kāraṇa*) are explained in the following two chapters. These three laws comprise the very essence of this universe, since all the transactions of the world depend upon them. Whereas the Law of Division (*Bhedābheda*) is the fundamental law of *Kriyā-Śakti*, the laws of Perception and Causation are the extension of the same. *Bhedābheda* is the basic relation which operates in the other two categories of relation, viz., Perception and Causation. The objective world which is the expansion of the *Vimarśa* aspect of the Supreme Being, is governed by these three laws of *Kriyā-Śakti*.

K8—1 एवं पूर्णतया प्रकाशमानस्यापि परमेश्वरस्य सैषा सृष्टिशक्तिर्यज्ज्ञातृज्ञेयस्वभावा भावाः स्वतोऽन्योन्यं च विभागेनावसीयन्ते, न च तथावसायेन स्वरूपस्थितिस्तिरोधीयते ।

Pvṛ

तथा इति स्वरूपभेदेन देशक्रमकारिणा क्रियाभेदेन च कालक्रमसंपादकेन उपलक्षितो यो विज्ञातुः शून्यादेः प्रमातुः भेदोऽन्योन्यं ज्ञेयाच्च एवं घटादेः (ज्ञेयस्य) परस्परं ज्ञातुश्च स भगवता अवभास्यते, यत् तदवभासनं सा ईशितुरपि निर्माणशक्तिः क्रियाशक्तिः न तु केवलं शून्यादेरेव क्रिया, यतश्च तन्निर्मितं ज्ञातृज्ञेयक्रियावैचित्र्यभेदम् असौ विद्वान् (ज्ञानशक्तिमयः) वेत्ति अनवरतम् तत्रैव हि तत् स्फुरति ततोऽपि तस्य सा क्रियाशक्तिः ....

Pv II, 24

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1. See Kaw, R. K., "*The Doctrine of Recognition*" pp 180 ff.

As has been stated above, the Supreme Being (Maheśvara) is endowed with *Kriyā-Śakti* or *Nirmāṇa-Śakti* (creative power) which is unrestricted and limitless (*apratihata-sāmarthyāt bhagavato nirmāṇa-śakti*). This is His power of manifesting or projecting outward from within Himself the objective reality comprising the universe and its multiplicity of objects which give rise to different categories of relation, such as *Kriyā* (action), *Sambandha* (mutual connection), *Sāmanya* (generality), *Dravya* (substance), *Dik* (space) and *Kala* (time). These are treated, in Pratyabhijña, as *abhasas* (manifestations) contrary to the view held by the *Bahyartha-vadins* who believe in the existence of external objects as the cause of such cognitions.

Every experience involves some kind of relation among the various objects experienced, and that of the experiened with the experiencer, for instance, the experience 'father's son' (*pituḥ putraḥ*) involves parental relation, the branch of a tree implies the relation of part and whole, the king's servant (*rajñaḥ puruṣaḥ*) shows the relation of dependence, and so on. Taking these instances into consideration, we find that relation is ultimately based on two external realities. Relation has no separate external reality, apart from the facts of experience. The analysis of any experience reveals the essential nature of relation which comes under the general category of 'Unity in Diversity' (*Bhedabheda*). Apparently, in the example '*rajñaḥ puruṣaḥ*', when a person hears the word '*rajñaḥ*', the image that arises in his consciousness is that of the king. At the next moment he hears the word '*puruṣaḥ*' and the image of a man arises in his consciousness. Singly, the two notions arouse the feeling of incompleteness, but when the two images stand together, they are looked upon as a whole, because there is no more incompleteness. In this conception of the whole the two are not merged in the subject. They are not conceieved as merged in each other, nor standing absolutely apart from each other. They represent 'Unity in Diversity'. Similarly, the special categories of relation mentioned above, viz., action, mutual connection, generality, substance, space and time are all based upon the general category, the relation of *bhedabheda* (Unity in Diversity). The two phases of the general category, the unity and multiplicity, are found in different objects or in the different states of the same object. Multiplicity is, generally speaking, associated with the objects as they exist outside the consciousness, independently of each other.

Unity, however, is associated with them as they figure in the consciousness joined together as one. This unity is due to the independent unifying activity of the subject. In the cognitions of action, etc., there is the awareness of unity in multipilicity (*bhedābheda*).

It is said above that the essential nature of the Lord's creative power (*Nirmāṇa-śakti*) is to manifest diverse objects; as such everything is manifestation (*ābhāsas*). We experience three types of *ābhāsas* in this world, (1) the *ābhāsas* of the fictitious appearances, as, for instance, the appearance of two moons to a perceiver, when he looks askance at one moon, (2) the *ābhāsas* of the real objects of the world, such as pot, cloth, etc., and (3) the *ābhāsas* of the categories of relation, like *Kriya* (action), *Sambandha* (mutual connection), etc. The question arises, if, according to the *ābhāsa-vadin*, everything is manifestation (*ābhasa*), how do we then differentiate, in practical life, *ābhāsas* as unreal (*asatya*), real (*satya*) and indistinctly real (*saṁvṛti-satyam*)? If the above-mentioned three types of ābhasas have no difference in their essential nature, as manifestations, how do they serve the practical purpose of the world, as real, unreal and indistinctly real objects? The teacher explains this point in the first Karika of this Ahnika, as follows :-

क्रिया-संबन्ध-सामान्य-द्रव्य-दिक्-काल-बुद्धयः ।
सत्याः स्थैर्योपयोगाभ्यामेकानेकाश्रया मताः ॥ १ ॥

योजना :- स्थैर्य-उपयोगाभ्याम् (स्थैर्यात् उपयोगात् च), क्रिया-संबन्ध-सामान्य-द्रव्य-दिक्-काल-बुद्धयः सत्याः (सत्याभासाः); (ता सर्वा) एकानेकाश्रया मताः(भवन्ति) [1]।

The concepts of action (*kriya*), mutual relation (*sambandha*), generality (*samanya*), substance (*dravya*), place (*dik*) and time (*kala*) are all real (*kriyadi buddhayaḥ satyaḥ*), because they persist as stable and are also of use (*sthairya-upayogabhyam*). They are all based upon unity in diversity (*ekanekaśraya mataḥ*).

K1—1 क्रियावदन्येऽपि संबन्धादय एकानेकविषया अपि सत्याभासाः , सर्वदोपयोगिनामेषामर्थवत्त्वेनापरिहरणीयत्वात् । *Pvṛ*

तथाहि–तत्तद्देशकालाकारभिन्नः तत्र चैत्रदेहोऽनेकस्वभावोऽपि 'स एवायम्' इति एकरूपताम् अपरित्यजन्नेव निर्भासते । स एव च एकानेकरूपोऽर्थः क्रिया ... ... स्थैर्यात् उपयोगाच्च एकानेकरूपक्रियातत्त्वालम्बना बुद्धिः सत्यैव, एवं संबन्धादिषु कालपर्यन्तेषु वाच्यम्......... *Pv II, 30-31*

They are not proved to be false at any later stage, as illusive manifestations, like the appearance of two moons, to a man who looks askance at one moon. They serve our purpose in every day life; viz., they have functional capacity.

The *abhāsas* of the three types, unreal, real and indistinctly real, are, in their *prakāśa* aspect (as luminousness), identical with the Absolute Reality *(paramārtha satya)*. But *Vimarśa*, which determines the causal efficiency of things, differentiates them from one another. *Vimarśa*, the essential nature which is the determinate thought relating to objective reality, becomes aware of the unreal, real and indistinctly real character of things. By virtue of *Vimarśa*, the perceiver is capable, in the case of unreal manifestation, of judging that they do not continue to remain the same as before.

The question now arises that unity and plurality are contradictory; how can they be attributed to one and the same thing? The teacher sets aside the objection as follows :-

तत्रैकमान्तरं तत्त्वं तदेवेंन्द्रियवेद्यताम् ।
संप्राप्यानेकतां याति देशकालस्वभावत: ॥ २ ॥

योजना :– तत्र (क्रयादिबुद्धिषु) आन्तरं तत्त्वं एकम्; तद् एव इन्द्रियवेद्यताम् (उभयकरणवेद्यताम्) संप्राप्य देशकालस्वभावत: अनेकतां याति [1]।

The internal reality in them (viz. those objects of diverse nature) is a unity *(tatra āntaram tattvam ekam)*. The same unity, when it becomes the object of sense perception *(tad evendriya vedyatām samprāpya)*, attains multiplicity *(anekatām yāti)*, due to (its being

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K2—1 अभिन्नमेव तत्त्वमन्तर्बहिराभासभेदादेकानेकं बहिर्देशकालस्वभाव-भेदाभाससम्भेदमयैकस्वलक्षणाभासानामनेकत्वात् । *Pvṛ*

अन्तरङ्गत्वात् आन्तरम् अनुवर्तमानं तथाभूताभासमात्रग्रहणोचितान्त:करणवेद्यतया च आन्तरम् तथा स्वरूपापरिच्युते: तत्त्वम् आभासान्तरयोगेन तननसहिष्णुत्वाच्च तत्त्वम् 'एकम्' इति.........

विश्वमेव आन्तरं सत् एकम्, तदेव सान्तर्विपरिवर्तिन: उभयेन्द्रियवेद्यत्वम्, इति वक्ष्यमाण-कार्यकारणभावतत्त्वदृष्ट्या इन्द्रियवेद्यतायामनेकम्— देशाद्याभासमिश्रणात् इति, एकत्वं–आभासान्तरामिश्रताया अन्त:करणैकवेद्यत्वे चिन्मात्रतायाम्, अनेकत्वं पुनर्-आभासान्तरमिश्रतायाम् उभयकरणवेद्यत्वे चिदतिरिक्तताभासने च, इति स्फुटोविषयभेद:... ..
Pv II, 34-35

unified with) the manifestations of time and space and the ess ntial nature of objects *(deśa-kāla-svabhāvataḥ)*.

The pure consciousness *(saṁvit-mātra lakṣam)* is the supreme essense *(pāramārthikam tattvam)* of the objects of diverse nature, and it is because of that that they become the object of sense perception and assume multiplicity of form according to place and time and their own nature In certain cases, we do find that contradictory characteristics are attributed to one and the same thing, under different circumstances, without involving any inconsistency, as for instance: (i) '*kāraṇam akāraṇam*' (the same thing is both cause and no-cause), (ii) '*nīlam pītam*' (the same thing appears as green and yellow), and (iii) '*avikalpakam savikalpakaṁ iti*' (The same thing is changeless and changeful or diverse). To quote an instance, referring to the first proposition, if a seed is sown in fertile soil, it grows into a sprout, and if it is thrown in sand, it does not grow at all. Referring to the second proposition, for instance, one and the same object appears green and yellow when it is seen through two different media, viz., two pieces of glass or conch having different colours. The third proposition can be referred to this cosmos, which is changeful (diverse) *(savikalpaka)* in view of its ever-changing manifestations of various objects, and changeless *(avikalpaka)* viewed in its essence as being one Supreme Consciousness. Similarly it is not wrong to say that unity and plurality exist in one and the same thing.

The teacher now gives the process by which one and the same thing can be viewed as unity in multiplicity, in the following kārikâ :-

तद्द्वयालम्बना एता मनोऽनुव्यवसायिसत् ।
करोति मातृव्यापारमयी: कर्मादिकल्पना: ।। ३ ।।

योजना :–मनोऽनुव्यवसायिसत् (निश्चयात्मकं विकल्पकं विदधद्) एता: कर्मादिकल्पना: करोति (क्रिया-संबन्धादि विकल्पान् संपादयति); (कीदृशी: कल्पना) तद्-द्वय-आलम्बना (तद्-द्वयम् एकत्वानेकत्वरूपम् अवलम्बन्ते, एकानेकवस्तुविषया) (तस्मात्) (प्र) मातृव्यापारमयी (एकानेकत्व-संयोजनात्मा व्यापार: यत्र तादृशी क्रियादि कल्पना)[1] ।

The mind, reflecting on what has been received through external senses (*mano' nu-vyavasāyi sat*), forms the mental constructs,

such as action, etc. (*karmādi-kalpanā karoti*), which are constituted of the activity of the subject (*mātṛ-vyāpāra-mayiḥ*) and which rest on these two (unity and multiplicity) (*tad-dvaya-ālambanā*).

स्वात्मनिष्ठा विविक्ताभा भावा एकप्रमातरि ।
अन्योन्यान्वयरूपैक्ययुजः संबन्धधीपदम् ॥ ४ ॥

योजना :– स्वात्मनिष्ठा (स्वात्मनि अवस्थानं येषां ते) विविक्ताभा (प्रथक् भूत्वाभासाः) भावा एकप्रमातरि अन्योऽन्य-अन्वय-रूप-ऐक्ययुजः (प्रमातृभूमौ परस्पर-श्लेषेण-ऐक्यं गच्छतः) संबन्ध-धी-पदम्–संबन्धधियः (बहिः संबन्धभेदस्य) आलम्बनं (भवन्ति)[1]

When the objects (*bhāvāḥ*), which are self-confined (viz are independent of one another's existence) (*svātma-niṣṭhā*) and shine separately (*viviktābhā*), are unified in so far as they are mutually connected in one subject (*eka-pramātari anyonyānvaya-rūpaikyayujaḥ*), they constitute the basis of the idea of relation (*sambandha-dhī-padam bhavanti*).

Unity and plurality both are involved in relation. Neither of the two, by itself, is sufficient. The special categories referred to involve unity in plurality. While in some cases both are without, in others unity is within and multiplicity is without. In the case

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K3—1 मध्यस्थतयान्तर्बहिस्तत्त्वविषया मानस्यः क्रियादिकल्पना मातृव्यापाररूपाः । *Pvṛ*

अविकल्पक-बोधाबहिर्मूतविमर्शव्यापारस्य पश्चाद्भाविन व्यवसायं निश्चयात्मक बिकल्पकम् अनुव्यवसायशब्दवाच्यं विदधदन्तःकरणम् एतान् क्रियासंबन्धादि-विकल्पान् (स प्रमाता) संपादयति । ते च विकल्पाः तद्द्वयम् एकत्वानेकत्वरूपमवलम्बन्ते...... ।

तस्मात् प्रमातुर्यो व्यापार एकत्वानेकत्वसंयोजनात्मा स एव प्रकृतो यत्र तादृशीः क्रियादिकल्पना एकानैकवस्तु-विषया 'एता' इति...... मन एव करोति इति स्थितम् । *Pv II, 39-41*

K4—1 राज्ञः पुरुष इत्यादि संबन्धधियोऽन्तःसमन्वयादैक्यं बहिःसम्बन्धभेदं चालम्बन्ते । *Pvṛ*

राजा पुरुषश्च बहिस्तटस्थौ स्वात्मैकपरिसमाप्तौ प्रमातृभूमौ यदैक्यं गच्छतः, न च ऐक्यमात्रं–तयोःभेदविगलनापत्तेः, अपि तु परस्पररूपश्लेषात्मकं ...... अन्वयरूपं, तदा तावेव सम्बन्धधिय आलम्बनं भवतो 'राज्ञः पुरुष' इति ... ... एवं बहिरनेकता, अन्तस्तु परस्पर-रूपश्लेषेणैक्यम्, इति सम्बन्धस्य रूपम् । *Pv II, 45-46*

of *Sambandha* (mutual relation), the unity is only within the subject, whereas the plurality is both within and without. In case of *Kriyā* (action), the object under operation gives rise to two ideas, the idea of multiplicity because of the multiplicity in associations at different moments, and the idea of unity or sameness because of the consciousness of a persisting element in all the different associations. Thus, a set of successive cognitions gives rise to two ideas, plurality and unity. When these two ideas are unified in consciousness, there is awareness of unity in plurality. In a similar manner, we can arrive at the same result in the case of other categories of relation.

Pratyabhijñā Philosophy of Relation :- The Pratyabhijñā maintains that the series of cognitions (*buddhayaḥ*) are associated in the subject, the self-consciousness, which is their very life (*sva-saṁvedanātmā pramātā jñāna-mūlayāḥ antaḥ sūtra-kalpaḥ jīvita-bhūtaḥ*). He is free (*svatantraḥ*). As Śiva, He is perfectly free from all impurities (*viśuddha-svabhāvaḥ*). At the level of *Māyā*, the same Siva turns into *Paśu*, the limited perceiver. His mind is at work at the time of his forming determinate cognitions, and thus it makes the mental constructs such as action, relation, etc. This activity is of the nature of ascertainment, as it follows close upon the former inderteminate experience. The subject is said to have the impression of the former indeterminate cognition, as it persists in him even at the time of differentiation. This mental activity is, therefore, of the nature of reflection or reaction. (*anuvyavasāyī*). Hence these mental constructs, action, etc. rest on unity and multiplicity, so far as the indermi-nate knowledge (*nirvikalpakam jñānam*), the essential nature of which is unity, persists in the determinate knowledge (*niścayatmakam vikalpakam jñānam*), which is multiple in nature. The indeterminate knowledge is one with the Supreme Consciousness and the determinate is separated from it and assums diverse forms. The categories of relation, *Kriyā*, *Sāmānya*, etc., are manifested by the light (*prakāśa*) of the self-consciousness. It is, however, the activity of the perceiver's mind which gives rise to the various forms of cognition resting on the basic relation of unity in multipliticity. *Sāmānya* (generality) is a common characteristic of a class of things which are similar (*samānānām yat ekam bhāti tat sāmānyam*); expansion (*vaitatyam*) of an individual, associated with time, space and from, is *kriyā* (*devadattasya yat vaitatyam sā kriyā*); an object which consists of

parts and which is extended in space is called *avayavī* (whole) *(avayavānām yad aikyaṁ vaitatyaṁ ca deśataḥ so'avayavī)*, viz. whole is union of parts; 'relative position *(dik)* consists in fixing upon the limit of a thing and then determining the position of another thing in relation to it as "this is in front of that," etc.'. 'Present time is coincidence of a certain action of an individual with his own being. And past and future are absence of such coincidence'; (See Pandey, *Bhāskarī* III, 133). The ideas denoted by 'small' and 'big', combinations of different numbers, etc., are the special categories of *sambandha* (mutual relation). According to some *Samavāya* (inherence) is the same as *Sāmānya* (generality), or that the former is the very life of the latter. According to some *Samavāya* is nothing but *Sambandha* (mutual relation), and according to others, it is something that depends upon relation The *kārakas* also depend upon *kriyā* (action) which is in turn based upon time; the latter rests, through action upon all kinds of objects. And that action *(kriyā)* itself depends upon *Sambandha*. Therefore, the practical life *(loka-yātrā)* in all its various forms depends upon relation. The nature of relation is, in brief, as follows: The perceiver experience the manifestations of things in-individualy and independent of one another; when they are cognised as one with the perceiver, they constitute the basis of the idea of relation *(Sambandha)*. In the example '*rājñaḥ puruśaḥ*' (the king's servant), the perceiver is not satisfied with one cognition '*rājñaḥ*' (king), so he forms another cognition '*puruśaḥ*' (man). When the two ideas are associated in his consciousness, not identically, then the idea of relation 'king's man' satisfies him. In this manner, all types of relations arise when various cognitions of objects are mutually connected as they are united in one subject, viz. the self-consciousness (See Pratya. Vimarśini II, 40-46).

In reference to the philosophy of relation, the teacher further says, in Kārikā 5 below :-

जाति-द्रव्यावभासानां बहिरप्येकरूपताम् ।
व्यक्त्येकदेशभेद चाप्यालम्बन्ते विकल्पना। ।। ५ ।।

योजना:– जाति-द्रव्य-अवभासानां विकल्पना: बहिर अपि एकरूपताम् व्यक्ति-एकदेश-भेदं (व्यक्ति भेद लक्षरणम् अनैक्यम् चापि आलम्बन्ते[1] ।

The determinate cognitions (manifestations) of the concepts of generality and Substance assume unity as their nature, even outside the subject a l s o *(jāti-dravyāvabhāsānām vikalpanāḥ bahir-apyeka-rūpatām ālambante)*, as well as multipliticity, owing to the multiplicity of individuals and the parts (of which the thing is made) respectively *(vyaktyeka-deśa-bhedam cāpi)*.

In generality (*jāti*), for instance, we perceive externally both the diversity of cows from one another and the unity in non-varying and recurring idea of the cow common to all the animals belonging to that class. In this category the idea of unity and that of multiplicity rests on the class existing externally, unity corresponding to one common quality in all the members of the class and multiplicity corresponding to the individual members of the class. When we perceive a substance, i.e., a physical object, we observe (i) the parts (*avayavas*) of which that object is made up, and (ii) the object as a whole (*avayavī*), apart from the parts (*avayavas*). In both the cases, the multiplicity and the unity are outside. As an instance of the category of *dravya*, consisting of the relation between the whole (*avayvī*) and parts (*avayavas*), let us examine the object chair. The chair denotes the cognition of an object extended in space and consisting of many parts combined as one inseparate whole, It also denotes the cognitions of many distinct objects — legs, back, sides, seat, etc. which comprise the constituent parts of the chair, viewed separately. In the two views, the unity and the multiplicity are observed externally.

K5—1 गावश्चैत्र इति च मतयो बहिरपि गोमात्रैकघन-पुरुषविशेषाकाराभासैक्यं स्वलक्षणावयवाभासबहुत्वं च परामृशान्ति ।

Pvṛ

जात्यवभासस्य......, ता न केवलं संबन्धवत् अन्तर् एकरूपतां बहिश्च अनेकरूपताम् आलम्बन्ते, यावत् बहिरपि व्येक्तिभेदलक्षणाम् अनैक्यं बहिरेव च तदनुस्यूततारूपाम् (तदनुस्यूतेति गोत्वानुगमात्) एकताम् आलम्बनत्वं नयन्ति, 'गाव' इति हि प्रतिभासे पृथक् च ता बहिर् व्यक्तयो भान्ति, येन च बहुवचनम्,......

एवम अवभासमानस्य घट इति अवयविद्रव्यस्य ग्राहिका याः कल्पना ता...... एकानेकाविषया यावत् बहिरप्येकं निःसन्धिबन्धरूपत्वेन भिन्नं च अवयवलक्षणैकदेशद्वारेण स्वीकुर्वंते ।

Pv II, 47 49

In the next Karika, the teacher explains the relations of *'kārakas'*, *'dik'*, etc. :-

क्रियाविमर्शविषय: कारकाणां समन्वय: ।
अवध्यवधिमद्भावान्वयालम्बा दिगादिधी: ॥ ६ ॥

योजना :- कारकाणां समन्वय: क्रियाविमर्शविषय: (अन्तर्लीनप्रमात्मक क्रियाविशेष-परामर्शैकनिमित्तक:) (भवति) ; दिग्-आदि-धी: अवधि-अवधिमद्-भाव-अन्वय-आलम्बा (अवधि-अवधिमद्-रूपाणाम् अन्योऽन्यापेक्ष: समन्वय-आलम्बा) (भवति) ।[1]

The relation of *kārakas* (*kārakānām samanvayaḥ*) is also due to the determinate consciousness of 'action' (predicate) (*kriyā-vimarśa-viṣayaḥ*); and the concepts of *'dik'*, (relative position), etc., depend upon the relation between the limited and the limiting (*dig-ādi-dhiḥ avadhyavadhimat-bhavānvayalambā*).

The teacher continues :-

एवमेवार्थसिद्धि: स्यान्मातुरर्थक्रियार्थिन: ।
भेदाभेदवतार्थेन तेन न भ्रान्तिरीदृशी ॥ ७ ॥

योजना :- अर्थक्रियार्थिन: (प्र) मातुर एवम् भेद-अभेद-वता-अर्थेन अर्थसिद्धि: स्यात; तेन (संबन्धादिधिया) ईदृथी भ्रान्तिर न (भवति)[1] ।

From this point of view (*evameva*), it is possible for the

K6 — 1 काष्ठस्थालीदेवदत्तौदनानां पचतीत्यन्त:समन्वयाद्बहिर्भेदाच्चैकानेकविषया क्रियामति:, देशकालक्रमोऽपि भाति भावानामवध्यवधिमद्रूपाणामन्योन्यापेक्ष: समन्वयभेद एव तथैवैकानेकमयो, जातिद्रव्यक्रियासंख्यादिमतय: सर्वा एव संबन्धविशेषसमवायविषया एव । *Pvr*

कारकाणां कर्त्रादिशक्त्याधाराणां द्रव्याणां च योऽन्योन्यं समन्वयो दृश्यते, यथा मातृमेयमानानां मिथ:, सोऽन्तर्लीनप्रमात्मकक्रिया-विशेष-परामर्शैकनिमित्तक:, नहि प्रमा-परामर्शम् अन्तर्वर्तिनं विहाय वस्तुत: साक्षात् अन्वयोऽत्र संवेद्यते......

द्रव्याणां (काष्ठादीनाम्) च शक्तीनां च क्रियया साकं साक्षात् संबन्ध:, इति इयं क्रियैव भगवती एतावद्विजृम्भितं सम्बन्धम् आविर्भावयति अस्मादिदं पूर्वं परं दूरे इत्येवं बहिर्भिन्नतया परामृश्यमानयो: भावयोरन्तर् अभेदपूर्वकं भेदावमर्शमध्यम् (सापेक्षत्वात्) अभेदविश्रान्तम् (अवध्यवधिमतोरुभयो: सद्भावात्) च यत् रूपम् आमृश्यते तत्-दिग् इत्युच्यते, ... *Pv II, 50-51*

subject, who seeks causal efficiency, to achieve the desired purpose (*arthakriyārthinaḥ mātuḥ artha-sidhiḥ syāt*), by means of an object that has both nnity and multiplicity (*bhedābhedavatārthena*). Therefore, the ideas of relation, etc., are not illusive or erroneous (*tena na bhārntir-īdṛsi*)

The relation subsisting in the *Kārakas*—subject, object, instrumental, etc., just as in *pramātā*, *prameya* and *pramāṇa*, is ultimately caused by the determinate cognition of '*kriya*' (action), which is unified with the self-consciousness. A particular function that is denoted by a *Kāraka* is related to many subservient functions, for instance, 'cooking food' is related to the functions : 'burning fuel', 'boiling rice' and so on. The function of a *kāraka* is ultimately reduced to unity owing to *svātantrya* (freedom) of *Pramātā*, the self-consciousness. The relation of the powers of *kārakas* with the things, on which they rest, is also due to the determinate consciousness of *kriyā* (action). And the things and their powers have direct relation with *kriyā*. It is this *Kriyā-śakti*, the power of action, alone that gives rise to relation of so many kinds *(kriyaiva bhagavati etāvad vijṛmbhitam sambandham* āvirbhāvayati*)*. *Dik* (relative position) which denotes separateness of two objects from each other, such as, 'this is before, behind or far away', determinately cognised as external to the subject, is conceived first as unity, then as diversity, and finally rests, as one idea, in the internal unity *(āntaram ekatvam)*. Like *Dik*, *Deśa* and *Kāla* (space and time) also which denote diversity of actions *(kriyā)* and objects externally,

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K7 — 1 एकानेकरूपैरेव क्रियादिभिरेवमाभासानुगुण्यरूप: प्रमातुस्तदर्थिनोऽर्थक्रिया-संवादस्ततो न तद्बुद्धयो भ्रान्ता: ।

Pvṛ

भेदाभेदमयेन संबन्धेन विना न काचित् व्यवहारभूमावर्थक्रिया इति । *Pv II, fn p 57.*

......इति संबन्धादिरूपतया भेदाभेदवान् योऽर्थ: तेनैव अर्थक्रिया, नतु स्वात्मात्रविश्रान्तेन काचिदपि कदाचिदपि अर्थक्रिया, तथाहि—सुखेन स्मर्यंसारणेन अभिलाष:, इत्यादिक्रमेण सर्वो व्यवहार: सुखाभासश्च योऽनुभूत: स एव अभिलष्यते, न तु अन्योऽननुभूत:, स एव च यदि प्राप्यते तदभिलषितं प्राप्तम् इति तुष्यते, ...एवं च आभासात्मनि अस्मिन् (इति भावजाते) असंवेद्यमपि (सूक्ष्मत्वात्) आभासान्तरं सामान्यसंबन्धरूपतया अनुप्रविष्टम्, अन्यथा न कथंचिद्व्यवहार: इति सकलदेशकालदशापुरुषोपयोगी यदि एष व्यवहारो न सत्य: तर्हि न अन्यस्य सत्यत्वं विद्म:– इति न अत्र भ्रान्ति: इति ....

Pv II, 58-59

rest ultimately in the internal unity *(dig-deśa-kālaḥ vimṛśyamānāḥ āntaram ekatvam āśrayante)*. Similarly, number *(saṁkhya)*, magnitude *(parimaṇa)*, separation *(pṛthaktva)*, combination *(saṁyoga)*, division *(vibhāga)*, etc., may be taken as forms of relation *(sambandha-rūpaḥ)*, which are manifested by the power of determinate cognition *(parāmarśa)* of the perceiver *(pramātā)*. The perceiver is not satisfied *(sentoṣam apuṣyataḥ)* until the object, that shines as resting within him, is not determinately cognised together with its relation with another, and this determinative activity is nothing but the manifestation of the power of action (*kriyā-śakti-vijṛmbha-mayī*) which rests in the subject (*svarūpa-niṣṭhā*).

Kriyā-śakti whose essential nature is *svātatrya*, freedom or sovereignty of the perceiver's will, is the cause of the relation of unity and plurality (*bhedābheda-sambandhaḥ*), and this relation is the essence of all worldly transactions. The concepts of *kriya*, *sambandha*, etc., which represent as different forms of relation, play an important role in practical life (*sakala-loka-yātra*). Whereas unity in plurality (*bhedabheda*) is the ultimate universal relation underlying all this objective reality, the cosmos, without which it will be reduced to chaos, it is the *Vimarśa* aspect of the Supreme Reality (*Maheśvara*) which actually expands in the concrete form (*vistāraḥ*) of the material objects. The causal efficiency (*artha-kriya*) of things, which is accomplished by the *Pramātā* by virtue of his *svātantrya* (freedom of the self-consciousnes), also depends upon the relation of unity and plurality. (See *Pratya. Vimarśiṇi* II, 46-53)[1].

Ah II, iii

मानतत्फल-मेयनिरूपणम् (प्रत्यभिज्ञाकारिकायां क्रियाधिकारे तृतीयमाह्निकम्)

The Law of Perception, *Māna-tat-phala-meya*, **the Second Law of** *Kriya Śakti.*

The first law of *Kriyā-śakti*, *Bhedabheda*, the relation of Unity in Plurality, has been explained in the foregoing chapter. It is the basic relation in which are rooted all the categories of relation, *Kriya* (action), *Sambandha* (mutual relation), etc. *Bhedābheda* is the

1. See Kaw, Dr. R. K., "*The Doctrine of Recognition*", pp 187 ff.

fundamental law which is also the postulate of the two universal laws of *Kriyā-śakti*, viz., the Law of Perception and the Law of Causation. The latter two laws are, in reality, the corollaries or the derivatives of the Law of Division, the relation of Unity in Plurality (*bhedābheda*). Whereas the universe comprising infinite number of diverse objects is the expansion (*vistāraḥ*) of the *Vimarśa* aspect of the Reality (*Maheśvara*), all practical life in this world (*loka-yatrā*) depends upon the operation of these three universal laws of *Kriyā-śakti*. In the present chapter are discussed the nature and function of the Law of Perception (*pramāṇa*) which is the only means of right knowledge of the existence of things.

In the ultimate view (*paramārthataḥ*), the relation of unity and plurality operates in two forms : (i) the relation of *Jñāpya* and *Jñāpakatva*, viz., the object of knowledge and the knower, and (ii) the relation of *Karya* and *Kāraṇa* viz., effect and cause. The former relation is the same as that which exists between *Pramāṇa* and *Prameva* being indispensable for the existence of things (*vastu-siddhiḥ*). Pratyabhijñā holds everything including the cognitions of *Kriya*, *Sambandha*, etc., as facts of experience contrary to the view of the Vedāntins that all this is illusive in nature (*kriya-sambandhādi-buddahyaḥ na bhranti svabhavāḥ*). In the first two Kārikas, the teacher enunciates the nature and function of *Pramaṇa* (Perception) as follows :-

इदमेतादृगित्येवं यद्वशाद्व्यवतिष्ठते ।
वस्तु प्रमाणं तत्सोऽपि स्वाभासोऽभिनवोदय: ॥ १ ॥

योजना :– यद् वशात् (यस्य सामर्थ्यात्) 'इदम्' इति (स्वरूपेण) 'एतादृक्' (इति च विशेषण......योगेन) इति एवं वस्तु व्यवतिष्ठते (व्यवस्थाप्यते) तत् प्रमाणम्; सोऽपि (तत् प्रमाणम् अपि) स्वाभास: (स्वप्रकाशस्वभाव:) अभिनवोदय: (क्षणे क्षणे अन्यान्य-आभास-रूप:— 'नव नवोदय:' ।[1]

Perception (*Pramāṇa*) is that by means of which the object is established (*yad vaśad vastu vyavatiṣṭhate*) as "this" and "of such nature" (*idam etadṛg iti evam*). It is also self-luminous (*tat-sopi svābhasaḥ*) and rises afresh evey moment (*abhinavodayaḥ*).

सोऽन्तस्तथाविमर्शात्मा देशकालाद्यभेदिनि ।
एकाभिधानविषये मितिर्वस्तुन्यबाधिता ॥ २ ॥

योजना :– देशकालादि-अभेदिनि (देशकालादि रूपैर् अनामृष्टे, तिरस्कृतदेश-आदिभेदे) एक-अभिधान्-विषये (विमर्शभेद-अनुसार्यैकैक शब्द वाच्ये) (वस्तुनि) अन्तस्-तथा-विमर्शात्मा (विमर्शरूपतामापन्नः) सः (प्रमाणतयाभिमतो बोधः) मितिर् (बोध-रूप आभासो मितिः प्रमाणफलम् इति); सा (मितिः) वस्तुनि (वस्तुविषये) अबाधिता (भवति) [1]

एवमत्र योजना संक्षिप्तार्थश्च :– सः— प्रमाणतयाभिमतो बोधः, तथा तद्वत, प्रमाणतया भवनवत् इति यावत्, अन्तर्विमर्शात्मा—प्रमाणतावस्थायामागतं बहिर्मुखत्वं विहाय पुनरन्तर्मुखविमर्शरूपतां प्राप्तः सन्, अबाधिता— इति बाधासहा प्रमा भवति, मितिश्च भवतीति 'तथा' शब्दवशेन समुच्चयेन योजना। ननु तर्हि तस्य प्रमातृत्वमेवागच्छति, अन्तर्मुखस्य बोधस्य प्रमातृत्वमेवेत्यत आह 'वस्तुनि' इति। वस्तुनि—वस्तुविषये सा मितिः, संकोच-अवस्थायां सा मितिर्भवतीत्यर्थः। तथा च न तस्या अन्तर्मुखेपि प्रमातृत्वम्। ...बहिर्मुखतामागतं प्रमातुः स्वरूपं प्रमाण भवति, पुनरन्तर्मुखतामागतं तावदत्यक्तविषयोपरागवत् प्रमा स्यात्, ततः क्षणेन संकोचत्यागे एषा प्रमापि प्रमातृरूपैव भवति। .. वस्तुनि-कीदृशे? देश-कालाद्यभेदिनि, तथैकाभिधान विषये इति। *Bhā II, 91*

That (*Pramāṇa*) which determinately cognises within itself (*antastathā-vimarśātmā*), an object, which is denoted by a single expression (*ekābhidhana-viṣaye—ekaika-śabda vācye*) and which is unaffected by temporal and spatial limitations (*deśa-kālādyabhedini*), is termed

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K1,2—1 यदायत्ता हि वस्तुनः स्वरूपेण नित्यतादिविशेषणैर्या व्यवस्थाप्यमानता स प्रमातुः स्वत्वेनापूर्ववस्त्ववभास एव स्थितः प्रमाणम्। स एव चाभासोऽयमिति नित्य इति वा तथैव पृथक्तयाऽभिनवत्वेन च प्रमातर्युपारूढो विमर्शरूपतामापन्नो विमर्शभेदानुसार्येकैकशब्दवाच्ये पृथक् पृथगेव तिरस्कृतदेशादिभेदे तस्मिन्नाभात् एव सामान्यरूपे वस्तुनि स्वकार्थक्रियाप्राप्तेः प्रमाणान्तरेणाबाधितस्थैर्या प्रमितिः प्रमातृव्यापारः। *Pvṛ 1-2*

यस्य वशात् सामर्थ्यात्, वस्तु 'नीलसुखादिकं' (नीलं बाह्यं, सुखमान्तरम्) व्यवतिष्ठते — नियतां प्रकाशमर्यादां न अतिवर्तते, 'इदमिति' स्वरूपेण 'एतादृक्' इति च विशेषणभूर्तनित्यानित्यत्वादिधर्मान्तर योगेन, तल्लोके 'प्रमाणम्' इति स्थितम्।

Pv II, 64

(सोऽपि स्वाभासोः) तत्प्रकाशस्वभावतैव हि तद्व्यवस्थापकता, *Ibid. 65*

......माया प्रमातुः अनन्तकालान्तर्मुखसंवेदनरूपात् स प्रमाणाभिमत आभासो यावत् प्रमेयन्मुखतास्वभावः तावत् प्रमेयस्य देशकालाकाराभाससंभेदवत्त्वात् (उपरक्तत्वात्) सोऽपि तथैव क्षणे क्षणे अन्यान्याभासरूपः स्रष्टव्यः, तदुक्तम् 'अभिनोवदयः'......तेन 'नवनवोदय' इत्युक्तं भवति।

Ibid. 66-67

नवनवप्रमेयौन्मुख्यात् नवनवोदयः। *Ibid. 67*

miti (the cognition) that which is without an error with respect to an object, i.e., which is not contradicted by another act of cognition in respect of the same object, as in the case of the congnition of an illusive snake in place of a real piece of rope, and the cognition of a piece of silver in place of a piece of real conch shell (*sā vastuni abādhitā bhavati*).

Miti means only right cognition, free from an error with respect to an object, and does not denote a false apperception, like the appearance of two moons, when a perceiver looks askance at one moon.

Pramāṇa is nothing but the reflection of an object cast in the light of the subject (*pramātṛ-saṁlagno'rtha-pratibhāsaḥ*). The light (*prakāśa*) of the limited perceiver (*māyā pramātā*) facing an object is affected by the latter in varied ways and is reflected back in the form of ever new and diverse manifestations (*abhinavodayaḥ*). Thus, every moment *abhasas* appear anew as determined by *pramāṇa* (*pramāṇābhimata-ābhāsaḥ*). The perceiver is endowed with *Vimarśa*, the power of determinate cognition, by virtue of which he can differentiate one object, say pot, from another, say cloth, or *nīla* from *pīta*. Pure sentience alone (*śuddhā nirviśeṣā citiḥ*) which characterises *Ātman* according to the *Vedānta* system, is not potent to form the determinate cognitions of things as different from one another. It is the essential natue of *māyā pramātā* (the limited perceiver) to form the various determinate cognitions pertaining to different objects, but in all the cognitions the self-consciousness (*sva-saṁvedanam*) persists unceasingly (*abādyamānam*). Thus *Pramāṇa* (perception) is that which illuminates the abhasa of an object (*nīla*) as inseparate from the light (*prakāśa*) of the limited perceiver. It functions with its power of determinate knowledge (*vimarśa*), the very life of which is the word

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K2—1 स प्रमाणं यत: प्रमां विद्यत्ते (यत्त: स एवाभास: प्रमानिष्पत्तौ सव्यापार: । *Ibid., fn. 34*

कासौ प्रमा ? स एव बोधरूप आभासो मिति: प्रमाणफलम् इति । *Ibid., 67-68*

विमर्शबलेन च यत: प्रमाणं विमर्शश्च शब्दजीवित: शब्दश्च आभासान्तरै: देशकालादिरूपैरनामृष्टे एकत्रैव आभासमात्रे प्रवर्तते घट इति लोहित इति । *Ibid., 69 71*

(*vimarśaśca śabda-jīvitaḥ*), and the same is unaffected by time and place, etc., i.e., is free from all associations with other *abhasas*, such as those of place and time, etc Knowledge is, therefore, the characteristic of *Pramāṇa* (*tad-bodha-rūpam*), which depends upon knowledge for its very existence (*bodha-niṣṭham*) and so rests on the nature of *Pramātā* (*pramātṛ-svarūpa-viśrāntam*). Whereas *Pramāṇa* is knowledge (*bodha*) innate in *Pramātā*, which is externalized (*bahirmukhatām-āgatam*) in the form of the cognition of an object (i.e., *miti*), *Pramā* is its internal state (*antarmukhatām-āgatam*). The essence of *Pramā* is *Vimarśa* which associates with every presentment of object and does not vanish any time. Being of the nature effect, *pramā* changes every moment on account of the varied manifestations of objects facing *pramātā*. *Miti* (cognition of an object) is a state of limitation of *pramāṇa* (*saṁkoca-avasthāyāṁ sā mitir bhavati*). *Pramā*, the internal aspect of *Pramāṇa*, which corresponds to the cognition of an object (*miti*), ultimately gives up its limitation and, in a moment, becomes one with *pramātā* in nature.

Here, the *pūrvapakṣin* questions, as you say that diversity is the nature of *abhasas* pertaining to an object, how can *miti*, which refers, as its object only, to that which is denoted by a single expression (*ekābhidhāna-viṣaye mitiḥ*), operate on every one of *abhasas* and also imply only one particular object of known character (*svalakṣaṇam*)? The teacher answer this question in the following karika :-

यथारुचि यथार्थित्वं यथाव्युत्पत्ति भिद्यते ।
आभासोऽप्यर्थं एकस्मिन्ननुसंधानसाधिते ॥ ३ ॥

योजना :- अनुसंधानसाधिते (एकप्रत्यवमर्श-सामर्थ्य-उपपादिते) एकस्मिन् अर्थ यथारुचि (स्वेच्छावशात्), यथार्थित्वं (अर्थित्वानुसारेण वा, अर्थित्वानुरोधाद् वा), यथाव्युत्पत्ति (पूर्वप्रसिद्ध्युपजीवनेन वा) आभासो भिद्यते[1] ।

Even in respect of one object, which is established by a single determinate cognition (*anusaṁdhāna-sadhite ekasminn-arthe*), abhasas diversify, viz., different kinds of abhasas arise (*ābhāsaḥ bhidyate*), according to the taste or desire (*yathā-ruci*), or the purpose (*yathā-arthitvam*) or the traditional knowledge that one has of the object (*yathā-vyutpatti*).

The views formed of one single object differ according to the desire of the perceiver (*rucim-svātantryam*), the causal efficiency

(arthitam) of the object in the mind of the perceiver, or according to its particular character being generally known *(yathā-vyutpatti)*. Thus the *abhasas* of objects become diversified according to the mental attitudes of different perceivers. The teacher now gives the examples of diversified *abhasas* with respect to certain objects, like man in different postures, smoke of a particular wood, a pot made of a particular metal, and so on, in the following two karikas :-

दीर्घवृत्तोर्ध्वपुरुष-धूमचान्दनतादिभि: ।
यथाभासा विभिद्यन्ते देशकालाविभेदिन: ।।४।।

योजना :- यथा- दीर्घ-वृत-ऊर्ध्व-पुरुष (आकारै: एक एव पुरुष: स्वेच्छावशात् बहुधावभाति) (एकस्मिन्नपि पुरुषस्वलक्षणे) आभासा विभिद्यन्ते (तत्र आभासानां भेद:— दीर्घाभासा कदाचित् तरूणामिव, वृत्ताभासा अन्यदा शिलानामिव, ऊर्ध्वाभासा कदाचित् स्थानोरिव, पुरुषाभासा यदा अन्यपुरुषसाधारण गमनागमनादि-रूपपुरुषाकार एव (अवभाति), धूमचान्दनतादिभि: (धूमेऽपि धूमत्व-चन्दनत्व-श्रीखण्ड-चन्दनोत्थितत्वादय: आभासभेदा:) देशकालाविभेदिन: (ते आभासा: तथा भिद्यमाना अपि देशकालभेदं न स्पृशन्ति)[1]

Just as the *abhasas*: 'long', 'round', 'tall' and 'man' with respect to a single man in different postures : (stretching himself to a great length like a tree, sitting in a compact form like a round stone, standing erect like a post and moving in an usual manner like any other man) respectively *(dīrgha-vṛtta-ūrdhva-puruṣa yathā)* or the ***abhasas*** 'smoke' and 'of sandal wood', etc., (with respect to a mass of smoke) *(dhūma-cāndanatādibhiḥ yathā)* differ from one another *(ābhāsa bhidyante)*, which, though varying, do not get affected by the limitations of time and space *(sa ca tathā bhidyamānopi deśa-kāla-bhedam na spṛśati)*,

(Contd. in Karika 5)

K3—1 एकस्मिन्नेव चैकप्रत्यवमर्शसामर्थ्योपपादिते वस्तुनि स्वेच्छावशादर्थित्वानुरोधाद्वा नैपुणवशाद्वावभासभेद: । *Pvr*

यद्यपि घट इति बहि: परिदृष्ट एकोऽर्थ: तथापि तावानेव असौ न, अपि तु पृथक् निर्भज्यमानतामपि (विवेकिनां विवेकेन) सहते, तथाहि (त्रिधा च विवेक इत्याह)— स्वतन्त्रं वा विवेचनम् अर्थितानुसारेण वा पूर्वप्रसिद्ध्युपजीवनेन वा, तत्र त्रिधापि विवेचने क्रियमाणे पृथगेव भान्ति आभासा: । *Pv II, 86*

अनुसन्धानेन मिश्रताविमर्शेन साधितो य एकोऽर्थ: स्वलक्षणात्मा तत्र एकस्मिन्नपि सति रुचिं-स्वातन्त्र्यम्, अर्थित्वम्-अर्थक्रियाभिलाषपरवशतां, व्युत्पत्तिं— वृद्धव्यवहारशरणतां च अनतिक्रम्य भिद्यत एव आभासा: । *Ibid. 87-88*

तथैव सद्घट-द्रव्यकाञ्चन-उज्ज्वलतादयः ।
आभासभेदा भिन्नार्थकारिणस्ते पदं ध्वनेः ॥ ५ ॥

योजना:– तथैव सत्-घट-द्रव्य-काञ्चन-उज्ज्वलतादयः आभासभेदाः (सत्त्वाभासः घटाभासः काञ्चनाभासः औज्ज्वल्याभासः इति अर्थितानुसारेण); ते भिन्नार्थकारिणः ध्वनेः पदम् (एकैकश्चासावाभास एकैक शब्देन व्यवहारार्थं नियतार्थक्रियार्थिभिर् घट इति सन्नाभिधीयते)[1] ।

K4—1 'देशकालाविभेदिनः'......स च देशकालभेदं तथा भिद्यमानोऽपि न स्पृशति इति अत्र च संनिवेशाभासभेदेऽपि देशभेदाभासोऽप्यस्ति केवलं नावमृश्यते तत एकामर्श बलादेव एकस्वलक्षणत्वम् इति ।

Pv II, fn, 90

स च तथा भिद्यमानोऽपि देशकालभेदं न स्पृशति । *Pvr*

इह तावत् एकस्मिन्नपि चेतनतया प्रसिद्धे पुरुषस्वलक्षणे विततदेशव्यापितां धीर्घतामेव कदाचित् विमृशति, या— तरूणामपि अस्ति, निःसंन्धिबन्धरूपतां वा वृत्ततां या— शिलानामपि संभविनी, ऊर्ध्वदिगाक्रमणरूपां वा ऊर्ध्वतां, या— स्थाणोरपि सम्बन्धिनी गमनागमनादि-स्वतन्त्र-भावयोग्यतारूपं वा पुरुषत्वं, यत्–अन्यपुरुष-साधारणं, तथा- हि—स्वतन्त्रया वा इच्छया रुचिरूपया एवं कुर्यात;... .. इत्येवं—तत्र आभासानां भेदः, ...अनेन निदर्शनेन धूमेऽपि धूमत्व-चन्दनत्व-श्रीखण्डचन्दनोत्थितत्वादयः प्रसिद्धा आभास-भेदा विभजनीयाः ।

Pv II, 89-91

देशकालविभेदिना— Limited by time and space. *Bhā, 148.*

K5—1 अनेन तु प्रसिद्धेन दृष्टान्तेन अप्रसिद्धभागोऽपि यो घटः तत्रापि आभास-भागभेदो भवति, तथाहि......घटं पश्यन् 'अस्ति इदम्' इति सत्त्वाभासमेव पश्यति ......तथा उदकाहरणार्थी घटाभासम्, स्वतन्त्रनयनानयनयोग्यवस्त्वर्थी द्रव्याभासम्, मूल्याद्यर्थी काञ्चनावभासम्, हृद्यतार्थी औज्ज्वल्याभासम्, आदिग्रहणात् दृढतरभावार्थी दार्ढ्याभासम इति द्रष्टव्यम् ।

Pv, II 93

एवं येन येन मुखेन अर्थो विचार्यते तेन तेन आभासमात्रात्मैव— तथैव प्रति-भासनात् विमर्शनात् अर्थक्रियाकरणाच्च; इति सिद्धम् । *Ibid*

एकैकश्चासावाभास एकैकशब्देन व्यवहारार्थं तत्तन्नियतार्थक्रियार्थिभिरघट इति सन्नाभिधीयते ..... *Pvr*

योऽपि आभासस्य प्राणभूतो विमर्शः सोऽपि प्रत्याभासमेव–शब्दस्य अभिजल्पात्मनो बोधजीवितप्रख्यस्य प्रत्याभासमेव विश्रान्तेः ।

Pv II, 92.

(*Contd. from karika 4*)

so do the *abhasas* : 'real', 'jar', 'substance', 'gold' and 'bright' (with respect to one real jar) vary (according to the taste, the purpose and the intellctual capacity or traditional knowledge of different perceivers) (*tathaiva sad-ghaṭa-dravya-kāncana-ujjvalatādayaḥ ābhāsa-bhedāḥ*). Every one of these *abhasas* indicate its repective causal efficiency (purpose) (*bhinnartha-kāriṇaḥ*) and, hence, stands as substratum of one particular word (*te padaṁ dhaneḥ*).

A man, in different postures, appears in different forms: as "long" *abhasa* when he stretches himself like a tree (*dīrghatām eva kadācit vimṛśati, yā tarūṇām api asti*), "round" *abhasa* (*vṛtta*), when he is sitting in a compact form like a round stone (*...vṛtattām yā śilānām api saṁbhavinī*), "tall" *abhasa* when he is standing erect like a post (*ūrdhva-dig ākramaṇa-rūpām vā urdhvatām, yā sthānor api sambandhinī*), or *abhasa* of a normal man, when he is moving in a usual form of a human being (*gamanāgamanādi-svatantra-bhāva-yogyata-rūpam vā puruṣatvam, yat anya-puruṣa-sādhāraṇam*). Similarly, the *abhasas* of "smoke" and that of "sandal wood" appear as different from one another. But these *abhasas* do not get affected owing to their association with time and space. So do the *abhasas* with respect to one single object vary, in the views of different perceivers, such as *abhasas :* "it is something" (*asti idam iti, sattvābhāsaṁ eva paśyati*, "jar" (a perceiver, in this case, forms the particular view of the object pot as a means of fetching water) (*udakaharṇārthī ghaṭābhāsam*), "substance" (a perceiver, in this case, takes it to be an object that can be brought or taken away at one's will) (*svatantra-nayanānayana-yogya vastvarthī dravyabhāsam*), "gold" (a perceiver, in this case, takes notice of the value of the jar) (*mūlyādyarthi kāñcanābhāsam*) and "bright" (a perceiver, in this case, is attracted by its splendour), (*hṛdyatārthī aujjvalyābhāsam*), and each of these different *abhasas* is given a particular name, according to the particular purpose that it serves (*bhinnārtha-kāriṇas te padam dhvaneḥ*).

Now, the teacher gives the reason why the causal efficiencies of objects are indtvidually fixed, though they can be viewed in the forms of various *abhasas*, in the following two karikas :-

आभासभेदाद्वस्तूनां नियतार्थक्रिया पुनः ।
सामानाधिकरण्येन प्रतिभासादभेदिनाम् ॥ ६ ॥

योजना :– पुनः, वस्तूनाम् आभासभदात् अर्थक्रिया नियता (आभासभेदनिबद्धोऽर्थ-क्रियाभेदः); (कस्मात्) सामानाधिकरण्येन अभेदिनाम (आभासानाम्) प्रतिभासात्[1] ।

एवमत्र योजनाः– सामानाधिकरण्येनोपलक्षितात्–प्रतिभासात्–प्रतिभासविमर्शवया-द्धेतोरभेदिनां वस्तूनामर्थक्रिया पुनरन्या समुदिता भवति, तथाभासभेदात्— आभासपरा-मर्शभेदात् पुनः अन्या नियता भवति, इति पुनः शब्दस्य द्वियोंजना । *Bha II, 104*

And (*punaḥ*), the causal efficiency of objects is individually fixed, according to the differences in their various *abhasas*, (*vastūnām ābhāsa bhedāt artha-kriyā niyatā—ekaika-mātra-rūpā*), it is because those isolated *abhasas* shine as one owing to their resting on a common *abhasa* (*sāmānādikaranyena abhedinām ābhāsānām pratibhāsāt*).

Here the question arises, if different *abhasas* in respect of a particular object mix up (combine) together to discharge a certain function, what law or regulation is there that limits their mixing up? The teacher explains the point by examples, in the following karikas :-

पृथग्दीपप्रकाशानां स्रोतसां सागरे यथा ।
अविरुद्धावभासानामेककार्या तथैक्यधीः ॥ ७ ॥

योजना :– यथा पृथग्द्वीपप्रकाशानां सागरे स्रोतसां (च) यथा एककार्या ऐक्यधीः (अस्ति); तथा अविरुद्ध-अवभासानाम् (एककार्या ऐक्यधीः भवति)[1] ।

K6—1 एकस्मिन्नेव स्वलक्षणे प्रत्यभासं नियतिशक्त्या कार्यं नियमितं तथा-भूतानेककार्यकृदाभासभेदाधिकरणमेकं च सामानाधिकरण्याभासवशाद्वस्तु, अनेकस्यैकता हि सामानाधिकरण्यम् । *Pvṛ*

अत्रायं भावः– आभासभेदनिबद्धोऽर्थक्रियाभेद आभासाश्च परस्परासंपृक्ताः सा-मान्यरूपा एव तेषां पुनः परस्परसंपर्के सामानाधिकरण्यादेक-स्वलक्षण-वस्तुरूपतेति । अत्र नियता इति समुदायरूपा नियता एकैकमात्रस्वरूपा च । *Pv II, fn. 94*

आभासानां मिश्रं यद्रूपं तत्र अवश्यं कश्चिदाभासः प्रधानत्वेन अन्याभासानां विश्रान्ति-पदीकर्तव्यः, स तेषां (आभासानां) समानमधिकरणं, तेन सह यस्तेषां सम्बन्धः तत् सामानाधिकरण्यं,......ततो हेतोः ये (आभासाः) अभेदिन एकस्वलक्षणताम् आप्ता तेषामर्थ-क्रिया.........नियता एकैकमात्ररूपा । *Pv II, 94-95.*

Just as their is the idea of oneness *(aikya-dhiḥ)* in different rays of a lamp *(pṛthag-dīpa-prakāśānām)*, or in different currents of the ocean *(sāgare srotasām yathā)*, due to their discharging one particular function *(eka-kāryā)*, so there lies the idea of oneness in different abhasas pertaining to an object, which do not contradict one another *(tathā aviruddha-avabhāsānām eka-kāryā aikya-dhīḥ bhavati)*.

As said above, cognitions formed with regard to a single object are many and are manifested as different abhasas according to the desire of the perceiver, according to its particular causal efficiency, and according to its character being generally known to ancestors. In spite of the variations in the abhasas, it is *Vimarśa* which determines the character of an object in accordance with the particular view held at every time, for instance, with regard to a single man in his different postures, as some time tall like tree, some time having a compact form like a round stone, some time lofty in height like a post, some time walking like a normal man. Similarly different views may be held in respect of a man as a scholar or a solidier, corresponding to his different characteristics, such as intelligence or dullness, courage or cowardice, ordinary qualities or extraordinary qualities and so on. Various abhasas may be formed with regard to smoke, as arising from different kinds of material, such as common wood, *sandal* or *śrīkaṇḍa* and so on. With regard to common objects like pot *(ghata)*, etc., also abhasas differ according to different causal efficiencies of an object, such as with reference to a pot abhasa of a tumbler or a vessel for one desirous of fetching water in it, abhasa of a precious mettalic object for one concerned with its value, abhasa of a bright

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K7—1 भिन्नाः प्रदीपप्रभा अविभागेनावभासन्ते नदीप्रवाहाः सिन्धुबुद्धौ, पानके च ते ते रसाः, तथा शौक्ल्यमहत्त्वपटत्वाद्यवभासाः, परस्परानुप्रवेशक्षमाः न तु नीलपीताद्यवभासाः तत्तदेककार्यैकद्रव्याभास-भावेन कल्पन्ते प्रत्यक्ष एव तत्-सामानाधिकरण्यम् ।

Pvṛ

'यथा'— ऐक्यधीरिति सम्बन्धनीयम् । *Pv II, fn., 96.*

पृथक् ये दीपप्रकाशाः तेषां संबन्धि यदेकं सागरे स्रोतसां च यदेकं वस्तु (महाजलावयविरूपम्) तेन कार्या यथा ऐक्यधीः तथा अविरुद्धा ये अवभासा घटलोहितकाञ्चनादयः तेषां संबन्धि यदेकं स्वलक्षणं (इति मेलनात्मकम्) तत्कार्या ऐक्यधीरिति संबन्धः, ऐक्यधिया—प्रतिभासो विमर्शोऽर्थक्रिया च इति स्वीकृतम् ।

Pv II, 98-99.

and lovely object for one attracted by its splendour and beauty, abhasa of a hard object for one concerned with its strength, and so on. Thus *Vimarśa* varies in different ways with regard to every object.

The question arises, now, how is it that a particular name is given to an object, if it is viewed in so many forms of different abhasas? To reply this question, the Pratyabhijñā says that, among the various abhasas pertaining to an object, there exists one predominating abhasas corresponding to one fixed commonly known causal efficiency (*niyatārtha-kriya*) . It, therefore, stands as principal or primary abhasa while the rest are associated with it as subordinate or secondary abhasas depending upon the former as their common substratum (*sāmanadhikaraṇam*). It is to this common substratum or the predominant abhasa that a particular name is given, as in the case of a vessel '*ghata*'. The multiplicity of abhasas pertaining to an object is in this way individualized on the basis of the one primary or predominant abhasa. From the fact that an object is viewed in the form of only one abhasa, according to one causal efficiency only, which stands as the common substratum, we cannot say : the question of multiplicity of abhasas in respect of an individual object does not arise. As is clear from the above-mentioned examples, it is not possible to ignore multiplicity of abhasas corresponding to every isolated object; rather this multiplicity plays an important role in practical life. The fact is that so many abhasas pertaining to an individual object, different from one another, associate together in giving rise to one particular causal efficiency, for instance, various rays of light, forming one continuous flame, possess a certain causal efficiency of illnminating a room, numerous rivers and streams (*srotasam*), mixing together in the ocean, discharge one particular function, viz., the causal efficiency of giving rise to various characteristics of the ocean, like tides and waves, etc. So the various abhasas pertaining to an object serve one particular purpose, as a vessel (*ghata*) serves the purpose of fetching water for drinking. There is, however, a limitation in the combination of abhasas, for instance, *rūpabhasa* (abhasa of form) cannot combine with *marutābhasa* (abhasa of air), which are contrary to each other (*virodhāt*). In the examples cited above, the abhasas are not contrary, so they can unite with one another. In such cases, every one of the abhasas

appropriates to itself one particular causal efficiency.

The Pūrvapakṣin questions here; he says, it should not be possible for the abhasas of fire, smoke and the causal relation between the two (fire and smoke) to associate with one another, since they are cognised through different *pramṇas*. The mutual combination of these different abhasas, therefore, requires to be explained. Regarding this point, the teacher says :-

तत्राविशिष्टे वह्न्यादौ कार्यकारणतोष्णता ।
तत्तच्छब्दार्थताद्यात्मा प्रमाणादेकतो मत: ॥ ८ ॥

योजना :— तत्र अविशिष्टे (सामान्यमात्रे) वह्न्यादौ कार्यकारणता उष्णता-तत्तत्-शब्दार्थताद्यात्मा (तत्तत् शब्दाभिधेयताद्यात्मा) एकत: प्रमाणाद् मत:[1] ।

Even in the case of ordinary fire (*aviśiṣte vahanau*), its causal relation and heat, and its standing for the meaning of a conventional word, etc., (*kārya-kāraṇatā-uṣṇatā tat-tat śabdārthatādi-ātma*) are known through one *pramāṇa* only (*ekataḥ pramāṇād mataḥ*). Similar is the case with other things also (*Vahanyadau*).

It is by the providential power *(bhagavatyā niyati-śaktyā niyamitaḥ)* that the abhasa of the common fire, remaining unqualified *(aviśiṣtha)* owing to its non-association with the abhasas of time and place, combines with the abhasas of fuel, its cause, the smoke, its effect, the heat, odourlessness, quality of rising upwards, its nature contarary to that of water, its being denoted by a conventional word, and its other characteristics, all of which are known by one

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K8—1 कदाचिद् देशादिसहभावावच्छिन्न-स्वलक्षणरूप-विशेषत्यागेन एकसामान्यरूपाग्न्याभास एव त्रैलोक्यत्रैकाल्यगामित्वेन निजप्रमाणादेकस्मादेव विशिष्टकार्यकारणोष्णोर्ध्वंभागग्निशब्दवाच्यतादिसिद्धि: । *Pvṛ*

अविशिष्टे — सामान्यमात्रे । *Pv II, fn., 99.*

अविशिष्टो यद्यपि वह्न्याभासो......यावद्भिराभासैः (कार्यकारणतारूपैः) अविनाभूतो भगवत्या नियतिशक्त्या नियमित: तावतोऽवभासान् स्वीकृत्यैव प्रमाणकृतां निश्चयपदवीम् अवतरति,......ततश्च नियतिशक्त्युपजीवनेन धूमाभासोऽपि अग्न्याभासाव्यभिचारी इति न कश्चित् विप्लव: । कार्यता कारणता उष्णता च, तस्य तस्य शब्दस्यार्थता तत्तच्छब्दाभिधेयता, आदिग्रहणात्—गन्धरसशून्यता ऊर्ध्वदिक्संयोगिता जलविरोधिता च, इत्येवं-भूतो आत्मा स्वभावो वह्न्यादौ स एकस्मादेव प्रमाणात् मत: — संविदित इति यावत् ।
Pv II. 99-102.

pramāṇa only (*sa ekasmād eva pramāṇāt mataḥ*). The combination of abhasas of objects with one another as well as with the abhasas of time and place, is also established by one *pramāṇa*, viz., the light proceeding from the perceiver (*pramātā, samvit*) which reeeives the various reflections of objects. The *Pramātā* is unaffected by these abhasas and remains as one, though *pramāṇa* gets diversified by numerous objects facing it (*pramāṇa bahutva*). In a cognitive experience, it is not only one *Pramāṇa* that functions but a combination of different *pramāṇas* (*bhinna-pramāṇānām kalāpa iti*). The teacher explains this point in the following karikas :-

सा तु देशादिकाध्यक्षान्तरभिन्ने स्वलक्षणे ।
तात्कालिकी प्रवृत्तिः स्यादर्थिनोऽप्यनुमानतः ॥ ९ ॥

योजना :– देशादिक-अध्यक्ष-अन्तर-अभिन्ने (देशकालादि-प्रत्यक्ष-भेद-साहित्येन प्रमातरि अभिन्ने) स्वलक्षणे तु अर्थिनः तात्कालिकी सा प्रवृत्तिः अनुमानतः अपि स्यात्[1]।

The activity of the person, with a purposive atttiude *(arthinaḥ pravṛtti)* in respect of a particular object at the time of its perception *(tāt-kālikī)*, proceeds from a single cognition *(svalakṣaṇe)* that is the aggregate of so many different cognitions *(pramāṇa-samūhād eva)*, like those of place, time, etc., which are apparently diverse *(deśadike—deśa-kālādi-pratyakṣa-bheda-sāhityena)* and are identical with the perceiver *(adhyakṣāntara-abhinne—pramātari-abhinne—svalakṣane)*. Not only does this activity proceed in the case of direct perception, but also even in the case of inference *(anumānataḥ api)*, when objects are not diretly facing the *pramāta*.

K9—1 कार्यप्रवृत्तिः पुनर्देशकालादिप्रत्यक्षभेदसाहित्येन स्वलक्षणे, एतदर्थितया प्रमाण-समूहादेवानुमानादपि धर्मिप्रत्यक्षविशिष्टादेव प्रवृत्तिः । *Pvṛ*

स्वरूपानुसन्धानादौ च यानि अध्यक्षान्तराणि बहूनि प्रत्यक्षाणि तेषां भिन्ने भेदे निमित्ते सति भवति, न अन्यथा, न एकैकतः प्रमाणात् सा प्रवृत्तिः अपि तु प्रमाण-समूहादेव......... । *Pv II, 105.*

देशादिकेष्वपि अध्यक्षेषु सत्सु देशाभासयोजनायामपि 'अन्तः' प्रमातरि 'अभिन्नं' यत् स्वलक्षणं तत्र,—इति वा संगतिः । देशादिकैरध्यक्षान्तरैः प्रत्यक्षीभूतैराभासान्तरैर्भिन्ने स्वलक्षणे निमित्ते सति प्रवृत्तिः,— इति वा योजना । *Pv II, 106.*

According to the Pratyabhijñā, unity in plurality in respect of objects is thus brought about by the power of *Vimarśa*; that is the self-dependent power *(svātantrya)* of consciousness, the great Lord *(parameśvara)*. Saugata, on the other hand, holds that unity in things remains intact whether they are placed at long distance away or near at hand (*dūrāntikādau arthasya abhedaḥ*). In the former case, i.e., when the things are far away and hence imperceptible to senses, their unity, as for instance, in fire and smoke, is cognised by inferencc (*anumāna*); in the latter case, i.e., when the objects are near and perceptible to senses, unity in diverity is perceived by direct sense observation, as in the case of a chair comprising several parts,— four legs, seat, back, sides, e t c. In r e g a r d to this point, the teacher states that the awareness of unity in diversity got either by inference or by direct sense perception (*anumāna* or *pratyakṣa*) is ultimately due to the functioning of *Vimarśa*, the chief abhasa (*mukhyābhāsa*). He, therefore, states the same point in the following two karikas :-

दूरान्तिकतयार्थानां परोक्षाध्यक्षतात्मना ।
बाह्यान्तरतया दोषैर्व्यञ्जकस्यान्यथापि वा ॥ १० ॥

भिन्नावभासच्छायानामपि मुख्यावभासत: ।
एकप्रत्यवमर्शाख्यादेकत्वमनिवारितम् ॥ ११ ॥

योजना (Ks 10-11) :– दूर-अन्तिकतया, परोक्ष-अध्यक्षतात्मना (प्रत्यक्ष-रूपेण), बाह्य-अन्तरतया, व्यञ्जकस्य दोषै:, अन्यथा-अपि-वा, भिन्न-अवभास-च्छायानाम् अर्थानाम् एक-प्रत्यवमर्शाख्याद् मुख्य-अवभासत: एकत्वम् अनिवारितम्[1] ।

K10s,11—1 दूरान्तिकत्वादिषु स्फुटत्वास्फुटत्वादिना बहिरन्तश्चरत्वेन वाभासस्य च्छायामात्रभेदेऽपि तन्मुख्यस्वभावरूप-प्रत्यवमर्शैक्यादर्थानामैक्यमपबाधितम् । *Pvr*

एकप्रत्यवमर्शरूप:, तेन (इति प्रमाणभूतेन) प्राणितकल्पेन आ समन्तात् ख्यानं प्रथनं यस्य मुख्यावभासस्य एकरूपभावाभासस्य.........

इत्यत्र प्रत्यक्षपरोक्षतारूपेणात्मना स्वभावेन भिन्ना अवभासच्छाया अमुख्योऽव-भासो येषां तेषाम् एकत्वं मुख्यावभासत एकप्रत्यवमर्शानुप्राणितात्,— इति सगति: ।
.... तेषामपि मुख्यप्रत्यवमर्शानुवर्त्यवभासस्वरूपबलात् ऐक्यमेव,— इति स्थितम् ।
Pv II, 109-110.

Oneness (i.e., sameness) of the objects cannot be contradicted (*arthānām ekatvam anivāritam*), which (objects) appear as different abhasas (*bhinnāvabhāsa-cchāyānām*) because of their remoteness or nearness (*dūrāntikatayā*), being beyond sense perception or directly facing the senses (*parokṣa-adhyakṣatātmanā*), or owing to their externality or internality (*bāhyāntaratayā*), or, on account of the defects in the accessories of knowledge (*vyañjakasya doṣaiḥ*), or otherwise (*anyatayā api vā*), since they collectively shine as one primary abhasa (*mukhyāvabhāsataḥ*), and for the reason that each one of these isolated abhasas arises only from one determinate cognition and is recognised as such (*eka-pratyavamarśākhyāt*).

The teacher further says :-

अर्थक्रियापि सहजा नार्थानामीश्वरेच्छया ।
नियता सा हि तेनास्या नाक्रियातोऽन्यता भवेत् ॥ १२ ॥

योजना :- अर्थानाम् अर्थक्रिया अपि सहजा न; सापि ईश्वर-इच्छया नियता; तेन अस्या (अर्थक्रियायाः) अक्रियातः (अकरणात्) अन्यता (अवस्तुत्वम्) न भवेत्[1] ।

Remoteness or nearness of objects will not at all affect their causal efficiency, for : the casual efficieney (*artha-kriyā*) of the objects is not naturally their own (*sahajā na*). It is fixed by the will of the Lord (*iśvara-icchayā hi niyatā sā*). Therefore, the object cannot be thought to be unreal (or anything different) simply because it does not perform functional activity (*tena asyā artha-kriyāyā akriyātaḥ asya arthasya anyata—avastutvam—na bhavet*), because of the fact that it also depends upon the will of the Lord (*isvara-icchaya*).

K12 — 1 उल्लेखघटादीनां बाह्यार्थक्रियाविरहेऽपि घटादितैव स्वाभाविकत्वादस्या ईश्वरेण प्रत्याभासं नियमितायाः । *Pvṛ*

तेन तस्या (आन्तरार्थक्रियायाः) । अन्यत्वमिति अवस्तुत्वं वस्त्वन्तरत्वं वा ।
Pv II, III, fn.

तेन तस्या (आन्तरार्थक्रियायाः) अकरणात् हेतोर्भावस्यान्यत्वं नाशङ्कनीयं, स्वरूपभेदात् हि संभाव्येतान्यत्वं, न च स्वरूपम् अर्थक्रियाकारित्वम्,— इत्युक्तं ....
Pv II, III.

ततश्चेयानर्थः— बाह्यत्वे घटादीनां स्वलक्षणस्य यार्थक्रिया तेषामेवोल्लेखावसरे तथा विरहेऽपि ईश्वरेच्छानियत्यपेक्षणान्नान्यत्वम् । *Ibid., fn.*

The Pūrvapakṣin questions again, according to this view, the pereeiver becomes aware of the relation of unity and diversity in things by his power of *Vimarśa*. It is not, therefore, possible to differentiate between real manifestations and fictitious appearances, since it is one and the same *Vimarśa* that cognises a piece of silver in place of a piece of mother-of-pearl, two moons in place of one, a snake in place of a piece of rope, and so on. How can we explain the cngnition of real things in place of fictitious things apperceived before? The teacher says :-

रजतैकविमर्शेऽपि शुक्तौ न रजतस्थितिः ।
उपाधिदेशासंवादाद् द्विचन्द्रेऽपि नभोऽन्यथा ॥१३॥

योजता :– शुक्तौ रजत-ऐकविमर्शेऽपि रजतस्थितिः न (भवति); (कुतः) उपाधि-देश (शे)-असंवादाद् (तद्-बुद्धिर् अस्थैर्याद् भ्रान्ता); द्विचन्द्रेऽपि नभोदेशासंवादाद् अन्यथा (मिथ्या)[1] ।

Even when there is consciousness of silver at the sight of mother-of-pearl, there is actually no silver in place of mother-of-pearl (*śuktau rajataika-vimarśe'pi rajata-sthitiḥ na bhavati*), because there is no agreement between the two cognitions arising from that common substratum (*upādhi-deśa-asaṁvādat*). In the case of apperception of 'two-moons', it is a fictitious sight that appears in heavenly vault (*dvi-candre'pi nabho-deśa-asaṁvādad anyathā—mithyā—bhavati*). (It is a 'particular point in the firmament' that shines differently. In the case of fictitious appearances, the cognitive activity of the perceiver is not right—*samucitā*).

K13—1 रजते शुक्तौ च रजतविमर्शैक्येन रजतत्वेऽपि पुनः शुक्तिदेशसंगतिबाधनेन उपाधिसंवादाभावात्तद्बुद्धिरस्थैर्याद् भ्रान्ता, द्विचन्द्रेऽपि नभोदेशासंवादान्मिथ्या ।
Pvṛ

ततो यावता पूर्णेन रूपेण प्रख्यातव्यं विमर्शपर्यन्तं तावत् न प्रख्याति — इति-अपूर्णख्यातिरूपा अख्यातिरेव भ्रान्तितत्त्वम् । *Iv II, 113.*

यत् उपाधिरूपो यो देशः 'अत्र रजतम्' इतिरजतच्छायाम् आत्मनोपरञ्जयन् शुक्तिदेशः, तस्यासंवादात् सम्यग्विमर्शनानुवृत्याभासन संवादनं, 'वदिः' अत्र भासनविषयः, तस्याभावात् कारणात् (उन्मूलनात्मकप्रतिपक्षभूतविमर्शस्थैर्यात् नेदंरूपं रजतमितिभावः)।
Ibid, *115.*

Several explanations are offered by different schools of thought in India about the rise of fictitious appearances. This is, indeed, a hotly discussed topic in the Vadanta system. Eight different views held about the nature of illusion are as follows :-

1. *asat-khyāi* (appearance of an unreal thing);
2. *ātma-khyāti* (appearance of *ātman*, i.e., momentary *vijñāna*—mind);
3. *anyathā-khyāti* or *viparīta-khyati* (appearance of a thing different from or contrary to a real thing);
4. *akhyāti* (non-appearance of real thing);
5. *asthira-khyāti* (unstable appearance);
6. *asādhāraṇa-khyāti* (uncommon appearance);
7. *anarthā-kriya-kāri-khyāti* (phenomenon that does not satisfy the essential causal efficieny); and
8. *anirvacanīya-khyati* or *anirvācya-khyati* (phenomenon indescribable as real or unreal.

According to the Partyaabhijñā School, these are only partial explanations for the nature of illusion. The school defines 'illusion' in the following expression :

"*apūrṇa-khyāti-rūpa akhyatir eva bhranti-tattvam*",

i.e., it is the imperfection of the determinate cognition (*Vimarśa*) that gives rise to appearance of an unreal thing in place of a real thing.

The *Śūnya-vadins* (a Buddhist School) hold illusion as *asat-khyati*, i.e., appearance of an unreal thing, whereas *Kṣanika-vadins* (Buddhist Vijñāna-vādins) state that it is *ātma*-khyati, i.e., appearance of nothing external but momentary vijñāna—mind. The Naiyayikas, particularly Cintamanikara's School, define illusion as *anyathā*-*khyati*, i.e., appearance of a thing different from or contrary to a real thing due to some defect in the sense of sight. The Saṅkhyas and the followers of Prabhakara's system call it *akhyati*, i.e., non-appearance of a real thing. The Vedantins, particularly the Śaṅkara's School, regard it as *anirvacanīya*-*khyāti*, viz., a phenomenon indescribable as real or unreal. The Saṁkhya system explains the cause of illusion as follows:- A perceiver experiences illusion (*bhranti*) when he wrongly perceives, for instance, a snake in place of a rope, and says "it is snake" (*ayaṁ sarpaḥ*). In this expression, 'it' (*ayaṁ*) denotes only a partial perception of

the real object rope causing common knowledge *(sāmānya jñāna)* of two different objects, alike in shape, rope and snake. The present wrong cognition of snake arises from remembrance *(smṛti)* of the past perception of a real snake, as in the experience of illusion' the perceiver lacks the proper ascertainment of the real object due to darkness, etc.. The Vedantin regards illusion to be indescribable as real or unreal, for the reason that its cause *(upādana-kāraṇa)* is nescience *(avidyā)*. Pratybhijñā considers these explantions unsound. It maintains that erroneous cognition of snake in place of rope and that of silver in place of a piece of mother-of-pearl, are instances of *apūrṇa-khyāti*, since the perceiver lacks perfect and complete *Vimarśa* at the time of his experiencing the so-called illusion *(bhranti)*. The Vedāntin questions here, cannot we say that even the right knowledge of sliver or snake is an instance of *apūrṇa-khyāti*, since the whole world is a *bhranti* (illusion), the *Brahman* alone being t e Ultimate Reality? The Pratyabhijñā replies, from the view point of *Māya* (the principle of obscuration), the whole objective world may be considered as *bhranti (māya padaṁ hi sarvam bhranti)*, but for practical purposes, the illusion of silver or snake in the long illusion *(bhranti)* of this world is similar to a dream within another dream *(svapne svapna iva . apareyam bhrantir-ucyate)*. The Vedantin will, however, admit that the right perceptions of the abhasas of silver and a piece of mother-of-pearl or snake and rope, as isolated objects, are not illusions, but the phenomenon of illusion lies in the combination of the different abhasas arising from the cognition of the different objects. We call this wrong combination of abhasas as illusion, because the former *Vimarśa* (determinate cognition) corresponding to the knowledge of silver is not in agreement with the later *Vimarśa* that corresponds to the right knowledge of the piece of mother-of pearl. Similarly in the case of the appearance of two moons, the former *Vimarśa* pertaining to the combination of the abhasas of "two" and "moons" vanishes and is replaced by the proper *Vimarśa* pertaining to the combination of "one" and "moon", at the later time.

The teacher lays down a postulate that abhasas and their combinations are governed by the law of *Niyati* (Providence), which determines a *prameya*. '*Prameya*' is the same as '*vastu*' or '*tattva*', denoting an object *(vastu tattvam prameyam—iti paryayaḥ)*. The existence of *prameya* is dependent upon the *svātantrya* (self-dependent power), of the great Lord, the Supreme Perceiver *(pramāta) (sakala-*

prameya-siddiḥ parameśvara eva āyattā). The teacher says :-

गुणैः शब्दादिभिर्भेदो जात्यादिभिरभिन्नता ।
भावानामित्थमेकत्र प्रमातर्युपपद्यते ॥ १४ ॥

योजना :– इत्थम् —भावानां शब्दादिभिर्-गुणैः भेदः, जात्यादिभिर् अभिन्नता एकत्र प्रमातरि (प्रमात्रैक्ये) उपपद्यते[1] ।

The difference of objects from one another in respect of 'qualities', such as sound, etc., (*gunaiḥ sabdādibir bhāvānām bhedo*), and their identity in respect of the 'generality', etc, (*jatyādibhiḥ abhinnatā*) can be established on the basis of one subject (*ekatra pramātarya-upapadyate*).

Prameya manifests itself in the various abhasas of objects. The Lord (*Pramāta*) has the self-dependent power (*svātantrya*) to diversify or unify abhasas corresponding to the different forms of *prameya* (*sarvathā tāvad atra prameye bhagavata eva bhedane ca abhedane ca svātantryam*). Unlike the Vedānta, the Pratyabbhijña does not consider the diversity of the objective world as contrary to the non-dualistic nature (*advaita*) of the Ultimate Reality, the great Lord (*Maheśvara*), the Supreme Pereeiver.

Concluding the subject, the teacher says that Perception (*pramaṇa*) can only apply to external objects or to internal feelings (*nīla-sukhādikaṁ vyavatiṣṭhate*), and never to the Supreme Perceiver, the Lord. He says:

विश्ववैचित्र्यचित्रस्य समभित्तितलोपमे ।
विरुद्धाभावसंस्पर्शे परमार्थसतीश्वरे ॥ १५ ॥

K14—1 भावानां शब्दरूपसंस्थानादिना भेदाक्षेपो जात्यादिना ऐकताक्षेपोऽनुभूयमानः प्रमात्रैक्ये घटते, अन्योन्यभेदव्यवस्थाप्यनुसंधानायत्ता । *Pvr*

संवेदनविश्रान्तं तु द्वयमपि भाति संवेदनस्य स्वातन्त्र्यात् (अस्मिन् मते तु उभयं कल्पते इत्याह संवेदनेति । भेदिते चाभेदनमभेदिते च भेदनं स्वातन्त्र्यम्) ।

Pv II. 118. & fn.

स एकत्र प्रमातरि सकलप्रमा-प्रमाणसंयोजनवियोजनादिविचित्रासंख्यकृत्यप्रपञ्चोचित-स्वातन्त्र्ये भगवत्यस्मदीयहृदयैकान्तशायिनि शिवशब्दव्यपदेश्ये सति उपपद्यते, नान्यथा ।

Ibid, 119.

प्रमातरि पुराणे तु सर्वदा भातविग्रहे ।
किं प्रमाणं नवाभासः सर्वप्रमितिभागिनि ॥ १६ ॥

योजना (Ks 15-16) :– विश्ववैचित्र्यचित्रस्य समभित्तलोपमे (विश्ववैचित्र्यं हि तत्र परमेश्वरे प्रकाशैकात्मनि सति भाति यथा चित्रं भित्तौ), विरुद्धाभावसंस्पर्शे (अभाव-स्पर्शा-योग्ये—अकालव्यवहारः अत्र नास्ति), परमार्थसति, सर्वदा भातविग्रहे (स्वतन्त्र-प्रकाश-स्वरूपे), सर्वप्रमितिभागिनि (सर्वाः प्रमितीः स्वात्मनि अन्तर्मुखरूपे भजते विश्राम्यति इति तस्मिन्), पुराणे (नित्यावभासिनि), ईश्वरे (स्वतन्त्रे) प्रमातरि, किं प्रमाणं (कस्तत्र प्रमाणस्योप-योगः); (यस्मात् प्रमाणं) नवाभासः (अभिनवाभास-रूपम्—प्रमाता चाविच्छिन्नाभासः[1] ।

What room is there for perception *(pramāṇa)* which gives rise to ever-new abhasas *(kim pramānam navābhāsaḥ)*, in reference to the Lord *(īśvara)*, Who is like a smooth surface of the wall that serves as background (substratum) *(sama-bhitti-talopame)* to the picture of the diversity of the universe *(viśva-vaicitrya-citrasya)*, Who is contrary to even a touch of unreality *(viruddhābhāva-saṁsparśe)*, viz, beyond even a modicum of unreality, Who is the highest reality *(paramātha-sati)*, Who is the eternal subject *(pramātari purāṇe tu)*, Who is ever self-shining *(sarvadā-bāta-vigrahe)* and in Whom rest all forms of cognition *(sarva-pramiti bhagini)*.

It is established that the Lord is potent and free *(svatantra)* to manifest objects by combination and separation of abhasas on the

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Ks 15,16—1 नित्यावभासिनः प्रमातुर्न प्रमाणोपयोगः...... . केवलं विभुः प्रमितौ स्वातन्त्र्यात् प्रमातैव, ते ते विचित्रा विश्वाभासाः तस्मिन् स्थायिनि वैचित्र्येणोपपद्यन्ते ।...
Pvṛ

तत्र प्रकाशवपुषि प्रकाशमात्रस्वभावे पूर्वसिद्धे कः प्रमाणस्योपयोगः संभावना वा, ...विश्ववैचित्र्यं हि तत्र परमेश्वरे प्रकाशैकात्मनि सति भाति यथा चित्रं भित्तौ...... 'ईश्वरे प्रमातरि सर्वदा भातविग्रहे' इति—विशेषेण गृह्यते इति विग्रहोऽसाधारणं स्व-रूपम्, अत एव स्वतन्त्रप्रकाशरूपत्वात् अभावस्पर्शायोग्येऽभावानुप्रवेशनेन यः कालव्यव-हारः सोऽत्र नास्ति,—इति 'पुराणे' इत्युक्तम् ।

तत्र किं प्रमाणं, कुतः प्रयोजनात् प्रमाणं, कस्तत्र प्रमाणस्योपयोगः,— इति, तत्र च किं प्रमाणं न किञ्चित् उपपत्त्या घटते इत्यर्थः । यतः प्रमाणं नामाभिनवाभास-रूपं... ... ... प्रमाता चाविच्छिन्नाभासः...... तत् तस्मिन् कथमभिनव आभासस्तत् प्रमितिश्च कुत्र विश्राम्यतु । *Pv II,122-125*

background of His own *Prakāśa*, one aspect of the Reality, and this diversity of objects rests on unity, like cinematograph pictures projected on a screen. Thus, abhasas cannot be null and void (*asad-rūpatvāyogāt*) as they exist in the real luminousness (*Prakaśa*) of the Lord. *Pramaṇa*, which is identical with *Pramātā*, cannot, therefore, operate on the Lord.

Here the question arises, if perception (as the means of right knowledge) is of no avail in respect of the Lord, what is the use of the *Śāstra* which is concerned with the knowledge—recognition—of the Lord, the Supreme *Pramatā*? The Lord cannot be the object of perception or knowledge (*pramaṇa*), hence the *Śastra* is useless. To this question the teacher gives the following reply :-

अप्रवर्तितपूर्वोऽत्र केवलं मूढतावशात् ।
शक्तिप्रकाशेनेशादि-व्यवहारः प्रवर्त्यते ॥ १७ ॥

योजना :- मूढतावशात् (मायाव्यामोहात्) केवलम् अत्र (अस्मिन्नात्मनि प्रमातृरूपे) अप्रवर्तितपूर्वः (पूर्वं यो न प्रवर्तितः) एशादि व्यवहारः (सः) शक्तिप्रकाशेन अत्र प्रवर्त्यते (प्रतिपाद्यते, साध्यते) [1] ।

Because of ignorance (*mūḍhatā-vaśāt*), the role (function) or the essential nature of the Highest Being (*Maheśvara*), like His lordliness (*īśatva*), etc., (*īśādi-vyavahāraḥ*) was never before looked upon (recognised) as that of the Self, the subject (Perceiver) (*apravartita-pūrvaḥ*). The Pratyabhijñā Śastra makes us aware of this function (action) of the Lord as ultimately resting upon or arising from one self-consciousness, the Supreme Perceiver (*atra-ātmane pramātṛ-rūpe*).

K17—1 मायाव्यामोहवशात् केवलमस्मिन्नात्मनि प्रमातृरूपे शिवेश्वरादि-व्यवहारो यो न प्रवर्तितः स शुद्धस्वातन्त्र्यादिहेतुप्रदर्शनेन भावनाद्युपदेशाय साध्यते । *Pvr*

Abhinavagupta interprets the verse as follows :

......तदेव-भूतान्मायाशक्तिरूपात् स्वातन्त्र्यात् या मूढता विनष्टपूर्णचेतनता......तस्या (मूढतायाः) वशात् सामर्थ्यात् पूर्वं यो न प्रवर्तितः समनन्तरश्लोकद्वयं क्तस्वरूपे प्रमातरि भगवति ईश्वरत्वादिना उक्तेनैव पूर्णत्वादिना व्यवहारो यः खलु 'अहम्' इति भाति स पूर्णः विभुः स्वतन्त्रो नित्यः,— इत्येवमादिरूपः, तं प्रवर्तयन्तु व्यवहारं लोका इति । एतेन शक्तीनाम् इच्छाज्ञानक्रियाणां प्रकाशकेन प्रत्यभिज्ञारूपेण व्यवहार-साधन-परार्थानुमानात्मना शास्त्रेण तं व्यवहारं प्रवर्तयतां— (जन्तूनामित्यर्थः) तत् समर्थाचरणं क्रियते ।...... *pv II, 128-129.*

Although, *Pramātā*, the Supreme Perceiver, being self-luminous, cannot, indeed, be known by *pramāṇa*, i. e., any cognitive process, yet it is the veil of ignorance (*muḍhatā*, *moha*) that hides His infinite light (*pūrṇa cetanatā*). The Śāstra, therefore, aims at removing this veil of ignorance (*mohāpasāraṇa-mātram*) by bringing into light the powers of *Pramātā* (*tasya pramātuḥ śakti-prakāśena pravartyate*), viz., revealing His *Svatantrya* (liberty or sovereignty) with respect to His powers of will, knowledge and action (*icchā-śakti*, *jñāna-śakti* and *kriyā-śakti*) This is only the purpose of the Pratyabhijñā Sāstra (*etena śaktīnam iccha-jñana-kriyanam prakaśakena pratyabhijñārūpeṇa*... *śastreṇa tam vyavaharam pravartayatam—jantūnam*) [1]

Ah II, iv

कार्यकारण-तत्त्व-निरूपणम् (प्रत्यभिज्ञाकारिकायां क्रियाधिकारे चतुर्थमाह्निकम्)

The Law of Causation, Kārya-kāraṇa-tattva, the Third Law of Kriyā-Sakti :-

The psesent chapter *(Ahnika)* is devoted to the third law of *Kriya-Śakti*, viz., the Law of Causation, which operates in the relation between effect and cause *(karya-karaṇa-bhava)*. In the preceding *Ahnika*, it has been established that the Self, the Lord, is the Supreme Perceiver or Knower *(Pramata)*; in this *Ahnika*, it is explained that He is the Supreme Actor *(Karta)*. The teacher says :-

एष चानन्तशक्तित्वादेवमाभासयत्यमून् ।
भावानिच्छावशादेषा क्रिया निर्मातृतास्य सा ॥ १ ॥

योजना :– एष (प्रमाता) अनन्तशक्तित्वाद् इच्छावशात् (इच्छाया ईशितुरभिन्नाया ......वशेन सामर्थ्येन) अमून् भावान् च अवभासयति; एषा सा अस्य निर्मातृ॥ क्रिया (शक्तिः)[1] ।

Owing to His ulimited power (*ananta-śaktitvat*), the Lord makes the objects manifest (*amūn bhavan abhasayati*), by the sovereignty of His will (*iccha vaśat*). And this is the power of Action (*eṣa kriya*) that is His creativeness (*sa asya nirmatṛta*).

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1. See, Kaw, Dr. R. K., "*The Doctrine of Recognition*", pp 196 ff.

The Lord's activity of manifesting externally objects existing within Him, is known to be His *nirmātṛtā* or *Nirmāṇa-śakti* (creative power). The Pūrvapakṣin objects to this proposition and argues as follows : He says, effect is seen coming out of a certain cause, as, for instance, when a plant grows from a seed. There appears no sentient being functioning in the production of an effect from a cause. How can we admit sentient activiiy in the acts of creation ? The teacher replies :-

जडस्य तु न सा शक्तिः सत्ता यदसतः सतः ।
कर्तृकर्मत्वतत्त्वैव कार्यकारणता ततः ॥२॥

योजना :– जडस्य (प्रधानपरमाणुबीजादेः) तु न सा शक्तिः (एवं-भूतं-सामर्थ्यं नास्ति) यद् असतः सतः (असत्-रूपस्य सत्-रूपस्य वा कार्यस्य) सत्ता (यत् असद्रूपं सद्रूपं वा कार्यं परिदृश्यमान-सत्तावन्तं करोति); ततः कार्यकारणता कर्तृकर्मत्व-तत्त्वैव (कर्तृत्वमेव हि कारणत्वं कर्मतैव च कार्यत्वं न त्वन्यत्)[1] ।

The insentient cause, say seed, has no potential power (*jaḍasya tu na sā śaktiḥ*) to bring into existence the effect (*sattā*), say, the plant, whether or not it be existing in the cause, seed, (*yad asataḥ sataḥ*). The relation between cause and effect is, therefore, nothing but the relation between the creator and the object of creation (*tataḥ kārya-kāraṇatā kartṛ-karmatva-tattvaiva*).

K1—1 प्रमाता चिद्रूपोऽनन्तशक्तिरीश्वरः स्वेच्छावशात्-तानाभासान् आभासयेत् सैव इच्छा-शक्तिर्निर्मातृताख्या क्रिया तस्य । *pvṛ*

इच्छाया ईशितुरभिन्नाया अविकल्परूपाया अक्रमाया वशेन सामर्थ्येन । ...
...यदेतदाभासनं यासाविच्छा, सा क्रिया, अस्य भगवतो निर्मातृत्वम् (स्रष्टृत्वम्) ।
Pv II, 136.

K2—1 जडं प्रधानपरमाणुबीजादि तु न शक्तमसतो निर्माणे, कर्तृत्वमेव हि कारणत्वं कर्मतैव च कार्यत्वं न त्वन्यत् । *Pvṛ*

जडस्य बीजस्यैवं-भूतं सामर्थ्यं नास्ति—यत् असद्रूपं सद्रूपं वाङ्कुरं परिदृश्यमानसत्तावन्तं करोति......तस्मात् (जडस्य शक्त्यनुपपत्तेः) कार्यं क्रियाशक्त्या अवभास्यमानं कर्मैव......कारणमपि कर्तरि चेतने विश्राम्यति । *Pv II, 137-138.*

From the preceding *Kārikā*, it is clear that ultimately the cause is no other than the Self (*cetana*) which is both the Perceiver (*pramātā*) and the actor (*kartā*), and the effect no other than the object (*karma*) manifested by *Kriyā-śakti* (*kartṛtvam eva hi kāraṇatvam karmataiva ca karyatvam na tvanyat*). From the following reasons it will be clear that an insentient lacks the power of creativeness :-

यदसत्तदसद्युक्ता नासतः सत्स्वरूपता ।
सतोऽपि न पुनः सत्तालाभेनार्थोऽथ चोच्यते ॥ ३ ॥

योजना :– यद् असत् तद् असद् युक्ता (उपपद्यते) ; असतः सत्स्वरूपता न (हि); सतोऽपि पुनः सत्तालाभेन अर्थः न (भवति) ; अथ च उच्यते[1] ।

Whatever is non-existing will ever remain as such (*yad asat tad asad-yuktā*), for nothing existent in nature can arise from non-existent (*nāsataḥ sat-svarūpat*). And what is existing has nothing to gain by again coming into existence (*sato 'pi punaḥ sattā-lābhena arthaḥ na bhavati*). In this connection something more can be said (*atha cocyate*).

There can be four alternatives, which may be postulated about effect : it is existing, it is non-existing, it is both or it is neither. The last two, being self-contradictory, are out of the question. So we shall have to consider it either to be existent or non-existent. It cannot be admitted as inexistent, for, then, how should we account for its existence, since existence, and inexistence are contradictory. So we arrive at the first alternative that effect is existent. If it is existent, what is the meaning of its coming into being from certain causes and by certain means ? For instance, in the case of a pot produced by a potter, what is the use of the wheel, rod and thread ? If the pot existed before it was brought into being, the activity of making it by means of the wheel, etc. ceases to have any purpose (*atha sann eva ghaṭaḥ tarhi kim anyad upayācyeta daṇḍa-cakra-sūtrāt ?*).

Now the teacher explains how an effect, say a pot, is produced from a cause (potter) :-

कार्यकारणता लोके सान्तर्विपरिवर्तिनः ।
उभयेन्द्रियवेद्यत्वं तस्य कस्यापि शक्तितः ॥ ४ ॥

योजना :– कार्यकारणता (का) ? सा लोके अन्तर्-विपरि-वर्तिनः (कर्तुः हृदये अन्तर्मनोगोचरत्वात् पूर्वम् —प्राच्यावस्थायाम्—अपि स्वसविदेकात्मतया......परिवर्तमानस्य स्पन्दनेन स्फुरतः) कस्यापि तस्य (महेश्वरस्य) शक्तितः (महेश्वर-शक्त्या) उभय इन्द्रिय-वेद्यत्वम् (अन्तःकरण-बहिष्करण-द्वय-वेद्यत्वम्) (उपपद्यते, आभास्यते)[1] ।

What is causality *(kārya-kāraṇata)*? It is that *(sā)* which exists in an individual *(loke)* in his self-consciousness—*samvit*—first transformed as internal stir—*spanda (antar-viparivartinaḥ)* and which (then) comes into operation by (lit. becomes the object of) his both the internal and external senses *(ubhayendriya-vedyatvam upapadyate)* through the power of that some one, viz., self-consciousness —*Maheśvara*—Who is is indescribable *(kasyāpi tasya śaktitaḥ)*.

The causality or creativeness, for instance, attributed to the potter, originally exists in his consciousness. This creativeness is manifested externally by the potter's activity of his internal and external senses. Thus pots, etc., are the result of the power of the potter's consciousness, viz, his *nirmaṇa-śakti*.

The commentator says that, in the case of the potter's creativeness, ultimately it is his consciousness that can be admitted to be responsible for producing the effect (pots, etc.), and none of the *tattvas* (principles), like the body *(śarīra)*, the vital air *(prāṇa)*, the mind *(vijñana)*, or the void *(śūnya)*, admitted as the subject *(Kartā)* by the alien schools, is potent to create things, as they are insentient in nature. We must, therefore, admit that the creativeness lies in the Supreme Perceiver (*Cidātman*), Who brings into existence all kinds of objects in diverse forms.

As stated above, the teacher says :-

एवमेका क्रिया सैषा सक्रमान्तर्बहिःस्थितिः ।
एकस्यैवोभयाकार-सहिष्णोरुपपादिता ॥ ५ ॥

K3—1 असतः सत्स्वभावता विरुद्धा सतश्च सिद्धा सिद्धस्यैवान्तर्बाह्यान्तःकरणद्वयी-वेद्यतापादनमीश्वरेणोत्पादनम् । *Pvṛ*

सद्वा कार्यमसद्वा संभाव्यते; उभयात्मकम्, अनुभयात्मकमनिर्वाच्यम्,— इति तु स्ववाचैव विरुध्यते; तत् किमनेन । यदि असन् घटः, तर्हि तस्यासद्रूपतैवपरमार्थः, —इति कथं स्वरूपविरुद्धं सत्त्वमभ्युपगच्छेत्.........। *Pv II, 138-139*

योजना :– एवं क्रिया एका (कर्तृकर्मैकाश्रयतादात्म्यात्); एषा सा (क्रिया) अन्तर्-बहि:-स्थिति: सक्रमा (च), (सा) उभयाकार-सहिष्णोर् (अन्तर् बहीरूपं सहत इति तस्य) एकस्यैव (भवति); (सा) उपपादिता[1] ।

Action is thus one (*evam kriyā ekā*). It involves succession and exists within and without (*sakramantar-bahiḥ-sthitiḥ*). This definitely belongs to one who is capable of assuming both internality and externality (*ekasyaiva-ubhayākāra-sahiṣṇoḥ*). This has been established (*sā evam upapāditā*).

The teacher says, the creativeness orginally exists in self consciousness (*saṁvit*). The process of creation passes successive stages being *sakramā*, since it first begins in the internal senses, then it is carried on by the external senses, until the objects are manifested. This activity (*kriyā*) is one (*ekā*), because it is identical with *kartā* (actor) and *karma* (the object) (*kartṛ-karmaikāśrayatādātmyāc ca ekā*). *Saṁvit* is one substratum of both the subjective and the objective aspects of the universe (*sa ca eka āśrayaḥ saṁvid-rūpaḥ*). Hence it is capable of assuming both internality and externality.

The teacher said above that the creativeness belongs to one who is capable of assuming both internality and externality. The Pūrvapakṣin questions here: He says, this postulate may be correct in the case of creation of pots, etc., by the potter who is a sentient being. How can we admit it in the case of the seed and the plant and such like instances of cause and effect, which we know to be insentient ? The teacher replies :-

बहिस्तस्यैव तत्कार्यं यदन्तर्यदपेक्षया ।
प्रमात्रपेक्षया चोक्ता द्वयी बाह्यान्तरस्थिति: ॥ ६ ॥

K4—1 कुम्भकारहृदये अन्तर्मनोगोचरत्वात् पूर्वमपि स्वसंविदेकात्मतया विचित्रत्वेन विश्वस्य भेदाभेदात्मना परिवर्तमानस्य स्पन्दनेन स्फुरतो यद् अन्त:करणबहिष्करणद्वय-वेद्यत्वमाभास्यते, एषैव सा कार्यकारणता । *Pv II, 140.*

K5—1 सैषा क्रियान्तर्बहि:स्थितिरूपतया सक्रमाप्येकस्य स्वसंवित्सिद्धस्य कर्तुराभास-च्छायाभेदेनैकत्वेन अत्यवमृश्यस्य कर्मणश्चैकस्य सम्बन्धिनी तदभिन्नाश्रयत्वादेकत्वेन-साधिता । *Pvṛ*

सैषेति,... सक्रमा..., कर्तृकर्मैकाश्रयतादात्म्याच्च एका । स च एक आश्रय: संविद्रूप-त्वेन स्वच्छत्वस्वतन्त्रत्वाभ्याम-उभयमप्यन्तर्बहीरूपं सहते इति (पूर्वापरभागयोगेन भिन्नाव-भासस्यापि परामर्शेनानुसन्धान-लक्षणेनोभयरूपसहिष्णुत्वम्) । *Pv II, 142-143, & fn.*

योजना :- यद् अन्तर्, यद्-अपेक्षया तस्यैव बहिस् तत्कार्यम्; बाह्य-अन्तर्-स्थितिः द्वयी प्रमात्र-अपेक्षया च उक्ता[1] ।

तस्यैव तद्बहिष्कायर्म्— स्वतो बहिः कार्यत्वेन भासनयोग्यं भवति । तस्य कस्य? तत् किम्? यदपेक्षया, यस्मिन्निति यावत्, यदन्तः भवति । पण्डितैः द्वयी—द्विरूपा बाह्यान्तर-स्थितिः प्रमात्रापेक्षयोक्ता— प्रमातुरेव, तद्व्यतिरिक्तस्यान्यस्याभावात् । ततश्च प्रमातृकार्यत्वमेव सर्वेषां भावानामिति भावः । *Bhā II, 162-163.*

The effect is that which, in relation to what was within a thing at one time, is out of it at another time (*yad antar yad apekṣayā tasyaiva bahis tat-kāryam*). Both (*dvayī*), the internality and the externality of a thing, are admitted to be in relation to the subject (*bāhyāntara-sthithiḥ dvayī pramâtṛ-apekṣayā ca uktvā*).

The teacher eontinues :-

मातैय कारणं तेन स चाभासद्वयस्थितौ ।
कार्यस्य स्थित एवैकस्तदेकस्य क्रियोचिता ।। ७ ।।

योजना :- तेन (प्र) मातैव (भावानां) कारणम् (भवति); स च कार्यस्य आभास-द्वय-स्थितौ एक एव स्थितः; तद् (तस्मात्) क्रिया एकस्य (प्रमातुः संबंधिनी भवति) इति उदिता[1] ।

तेन—ततः कारणात, मातैव—प्रमातैव, भावानां कारणं भवति, च—यस्मात्, सः—एकः प्रमातैव, कार्यस्य आभासद्वयस्थितौ कारणम्—बाह्यान्तरस्थितिनिमित्तम् उक्तः ।

तत्—ततः कारणात्, उदिता—पूर्वं साधिता, क्रिया एकस्य—प्रमातुः संबन्धिनी भवति । अन्यनिमित्ततामासनस्यापि स्वप्ने घटे कुलालनिर्मायमानताभानस्येव प्रमातृहेतुताऽनपायात् । न हि प्रमात्राऽगृहीतो हेतुर्हेतुर्भवति इति भावः इति ।

Bhā II, 163.

Therefore, the subject alone is the cause (*tena pramītaiva bhāvānām kāraṇam bhavati*). And he remains the same in both the kinds of manifestations, internal and external, of the object (*sa ca kāryasya*

K6—1 अर्थस्य बाह्यतापादनं ततो बाह्यता कार्यता चैकापेक्षा, प्रमातारमपेक्ष्य चान्त-र्बहिर्व्यवहारः । *Pvṛ*

(Note:—See Karikas 6 and 7 together)

अन्तराभासमानस्य तथारूपापरित्यागेनैव बहिराभासनं निर्माणं,......संविद्रूपं च प्रमातारमपेक्ष्य अन्तराभासिनो भावास्तदपेक्षयैव बाह्याभासाः,— इति तेनैव तेषां बहिष्करणावभासनं युक्तं; ततश्च (यतः कार्यं न जडस्य तत एव कारणं न जड युक्तम्) प्रमातैव कारण भवति न जडः । *Pv II, 144.*

ābhāsa-dvaya-sthitau eka eva sthitaḥ). Therefore, the action is said to belong to one (*tat kriyā ekasya u itā*).

Thus it is established that cr ativ ness belongs ultimately to one *Pramātā* and not to insentient e ti es. The teacher further says:-

श्रत एवाङ्कुरेऽपीष्टो निमित्तं परमे र: ।
तदन्यस्यापि बीजादेर्हेतुता नोपपद्यते ॥ ८ ।

योजना :– श्रत एव श्रङ्कुरे (श्रङ्कुरादौ कार्येषु) ऽपि निमित्तं (नमित्तकारणम्) परमेश्वर इष्ट: (कैश्चिद्); तद्— (परमेश्वर—)श्रन्यस्य ग्रपि (निर्-श्रनुसंधानस्य) बीजादेर् हेतुता न उपपद्यते (न युक्ता)[1] ।

In the case of a plant (growing from a seed) also, in reality, the great Lord is admitted to be the cause (*ata eva aṅkure api nimittam parameśvaraḥ*), because nothing else, not even the seed, etc., insentient in nature, can be established to be the cause (*tad anyasyāpi niranusandhānasya bījāder hetutā na upapadyate*).

The Naiyāyikas also admit an intelligent being (the Lord) to be the cause of the growth of plant from seed. Here the question arises that the Lord can be admitted to be the Efficient Cause (*Nimitta-kāraṇa*) and not the Material Cause (*upādāna-kāraṇa*), as He pos-

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K7—1 एवं प्रमातैव कारणं स च बाह्याभ्यन्तरकार्याभासक्रमोऽप्येक एवेत्येवमप्येकस्य कर्तु: सिद्धा क्रिया । *Pvṛ*

यस्मात् स प्रमाता कार्यस्य (बाह्यान्तरतया स्थितस्य) श्रन्तर्बहिराभासनद्वयनिमित्ततयास्थितस्तेन विना तदपेक्षस्याभासद्वयस्यानुपपते:; तस्मादेकस्य प्रमातुरेव न तु कथंचित् जडस्य उदिता प्रसाधितरूपा क्रिया निर्मातृता भवतीति ।

Pv II, 144 145.

K8—1 बाह्यतापादनमुत्पादनमिनि चिद्रूपस्यैव कारणता ततोऽङ्कुरादौ निमित्तकारणत्वेनेश्वर: कैश्चिदिष्ट: न चापि बीजादेर्जडस्य कारणता निरनुसंधानस्य युक्ता । *Pvṛ*

यत एव चेतन एवं निर्माता, श्रत एव नैयायिकादिभिरङ्कुरादौ बुद्धिमानेव परमेश्वरो हेतुत्वेन इष्ट: । ननु तै: निमित्तकारणतास्य श्रङ्गीकृता... .., समवायिकारणनिजावयवारम्भ-परम्परया तु तत ईश्वरादन्यस्यापि बीजभूमिजलादेर्हेतुता कथिता । सत्यम्; कथिता, सा तु नोपपद्यते,... इतीयानत्र परमार्थ: । *Pv II, 145-146.*

sesses only the power of causing c r e a t i v e activity in atoms *(paramāṇus)*, for production of objects like plants, etc., by successive stages. The Material Cause consists of the elements—seed, earth, water, light, etc., and all these elements gradually transform into the inherent Cause *(Samavāya-kāraṇa)* of the plants. The teacher asserts that, as a matter of a fact, causality of nothing can be attributed to insentients. It is the intelligent being, the Lord, Who, in the form of the Universal Energy, manifests Himself in the material aspect as plants and trees together with seed, earth, water, etc. *(tataśceśvara eva bīja-bhūmi-jalābhāsa-sàhityena-aṅkurātmanà bhāsate itīyān-atra parmārthaḥ)*.

तथा हि कुम्भकारोऽसावैश्वर्यैव व्यवस्थया ।
तत्तन्मृदादिसंस्कार-क्रमेण जनयेद् घटम् ।। ९ ।।

योजना :– तथा हि, असौ कुम्भकार: ऐश्वर्य-व्यवस्थया (ईश्वर-कृत-नियति-संज्ञ-मर्यादया) एव, तत्तत्-मृदादि-संस्कार-क्रमेण घटं जनयेद् (जनयति)[1] ।

In a similar manner *(tathà-hi)*, it is that potter *(kumbhakāra)* who, by the sovereignty of his will *(svātantrya)*, produces pots, etc., *(janayed-ghaṭam)*, through regular and successive operations on clay, water, etc., *(tat-tat-mṛdadi-saṁskāra-krameṇa)*. And this creative activity is governed by the laws, fixed by the Lord *(aiśvarya-vyavasthayā—īśvara-kṛta-niyati-sajña-maryadayā)*.

The fact is that insentient matter impelled by sentient beings (*cetana*) is transformed into effects. The clay and water, etc., are, in themselves, impotent to produce anything unless a sentient being (potter) transforms them into various objects (pots, etc.). The urge

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K9—1 कुम्भकाररूपे प्रमातरि कारणे स्थितेऽपि मृदादिसंस्कारापेक्षा घटस्येश्वरकृतनियतिसंज्ञमर्यादया न स्वभावेन । *Pvṛ*

अतश्च कुम्भकृदेव तत्रेश्वर: । तदेतदाह—ईश्वररूपा या व्यवस्था, तया य: स मृद्दण्डचक्रादीनां संस्कार:, मृदो मर्दनं,......इत्यादि:, तदारम्भो य: क्रम: शिविकस्तूपकादि रूप:, तेन घटं नियोगतो (ईश्वरनियतित:) जनयति, नान्यथा,... वस्तुत: कुम्भकारोऽपि ऐश्वर्यैव स्वतन्त्रविश्वात्मतारूपया व्यवस्थया मृदादिसंस्कारापेक्षया..... निजशक्तिविजृम्भातो घटं जनयेत् । अन्यथा अचेतना मृदादय: कथ कुम्भकारेच्छामनुरुध्येरन् ।

Pv II, 148.

of a sentient being is, therefore, indispensable for the production of effect. In the present instance, potter is the Lord and the master of his will (*svatantra*) who rules the activity of the wheel and shaft, etc., to effect change (*sṁskāra*) in the elements of clay and water. The potter's activity is, in reality, nothing but that of the great Lord (*Maheśvara*).

The teacher now gives another analogy regarding the creativeness of the Lord. He says :-

> योगिनामपि मृद्बीजे विनैवेच्छावशेन तत् ।
> घटादि जायते तत्तत्स्थिरस्वार्थक्रियाकरम् ॥ १० ॥

योजना :– मृद्-बीजे विनैव योगिनाम् इच्छावशेन, तत्-तत्-स्थिर-स्वार्थ-क्रियाकरम् (किञ्चित्-काल-पर्यंत-स्थिरं, अर्थक्रिया-कारिणम्), तत् घटादि जायते[1] ।

By sheer power of the will of the Yogins (*yoginām iccha-vaśena*), even without clay or seed (*mṛd-bīje vinaiva*), pots and plants, etc., come into being (*tad-ghaṭādi jāyate*), which are lasting for some time and serve their respective purposes (*tat-tat-sthira-svârtha-kriyā-karam*).

The pūrvapakaṣin raises an objection to the analogy given in the preceding Kārikā He says, should we, therefore, admit that the creativeness of the Lord is like that of a thaumaturgist (yogin), who produces trees or pots, etc., by his mere will, without the need of seeds, clay. etc.? In such a state of affairs, i.e., the ultimate cause being the Lord's power of will alone, seeds, clay, etc., cannot be admitted to be the natural causes of trees, pots, etc. In other words, we totally deny the necessity of a particulor cause for production

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K10—1 मृदाद्यनपेक्ष्य योगिनामिच्छामात्रेण घटादेः स्थिरस्य घटाद्यर्थक्रियाकारिणश्च निर्वृत्तिः । *Pvṛ*

येत्वाहुः (नैयायिकाः) नोपादानं विना घटाद्युत्पत्तिः, योगी तु इच्छया परमाणून् पश्यन् संघट्टयतीति । ते वाच्याः— यदि खलु अन्वयव्यतिरेकागमादिपरिदृष्टः कार्यकारणभावो योगिषु न विपर्यति,—इति हृदयमावर्जयति (स्वायत्तीकरोति) वः, तत् किं परमाणुग्रहेण;......इति घटे मृद्दण्डचक्रादि, देहे स्त्रीपुरुषसंयोगादि सर्वमपेक्ष्यं परिदृष्टदीर्घतरकालपरिवासमिति । योगीच्छया तु समनन्तरोदितघटदेहादिसंभवो दुःसमर्थ एव ।
Pv II, 152-153.

of a certain effect, since the will of the Lord alone is said to be the cause of everything, like the will of a Yogin. The teacher sets aside the objection in the following kārikā .-

योगिनिर्माणताभावे प्रमाणान्तरनिश्चिते ।
कार्यं हेतुः स्वभावो वात एवोत्पत्तिमूलजः ॥ ११ ॥

योजना :– योगि-निर्माणता-अभावे प्रमाणान्तर-निश्चिते (अर्थे) कार्यं हेतुः (कार्यहेतुः) स्वभावः (स्वभावहेतुः) वा (कारणे स्वभावे अनुमातव्ये हेतुर् भवति); अत एव (हेतुः) उत्पत्ति-मूलजः (तन्निश्चये ईश्वर-नियति-अपेक्षया हेतुता स्यात्) । कार्यं स्वभावः वा हेतुर् (भवति) (कारणे स्वभावे चानुमातव्ये हेतुर् भवति—कार्यहेतुः स्वभावहेतुः वा भवति)[1] ।

When it is known through other means of knowledge that the object, that we perceive, is not a creation of a yogin (*vogi-nirmāṇatā-abhāve pramaṇantara-niścite sati*), then, alone, it can serve as reason (*hetuḥ*) for drawing an inference, whether it be an effect (*kāryam*) of a certain cause or an essential nature (*svabhāva*) of the effect (*kārya-hetuḥ svabhāva-hetuḥ vā bhavati*). But, in both the cases the reason (*hetuḥ*) has the causal law (*utpatti*) as its ground (*te ev utpatti-mūlajaḥ*).

The Pūrvapakṣin supposes that there are two kinds of creativeness of things, one of those created by mere will of a yogin and the other of those produced from natural causes such as soil, seed, etc., but according to the view of the Pratyabhijñā, the two kinds of creativeness are not different from each other, as both of them are

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K11—1 अत एव कार्यं स्वभावो वा तदुत्पत्तिगर्भो योगिनिर्मितत्वाभावनिश्चयाभावे हेत्वाभासः । तन्निश्चये पुनरीश्वरनियत्यपेक्षया हेतुता स्यात् ।

Pvṛ

यत् कथितम् अप्रतिहता योगीच्छेति अत एव हेतोः योगिनिर्माणताभाव इति विशेषणं प्रमाणान्तरेण यदि निश्चितं भवति तदा कार्यहेतुः स्वभावहेतुश्च कारणे स्वभावे चानुमातव्ये हेतुर्भवति नान्यथा । *Pv II, 155 fn.*

इति नियत्य पेक्षयैव सर्वे स्वभावहेतवो नान्यथा,— इत्येकान्त एषः ।
Ibid . 163.

The inevitable conclusion, therefore, is that all *svabhāvas* depend upon the power of Niyati.

caused by *Vimarśa* (the determinate consciousness). A yogin creates an object, say, a pot or a tree, as cleverly as a potter produces a pot by his skilled activity of transforming clay in such forms. The Pūrvapakṣin objects to this doctrine. He says: if we accept this doctrine, the reasoning based on inference will have to be admitted as without any value, since, according to the view point of the teacher, effects can evolve even without natural causes. In such a state of things, there exists no law governing causeation. The effects may, then, be said to be produced without causes or from different causes or a cause may remain effectless. In the instance of the creativeness of a yogin, the fire may be created by him without smoke (effect) or smoke without fire (cause). The Pratyabhijñā holds that the production of effects from natural causes is governed by the Lord's *Niyati-śakti* (the causal law maintained universally by Providence). Due to this *Niyati*, there exists a common understanding or experience (*sāmānādhikaraṇam*) which makes us to determine the nature of a particular effect, say, tree, from a certain cause, say, *śiṁśipa* seed, etc., in accordance with the natural order formerly observed (*pūrva-nītyā*) So, there is no reason to deny the fact that a yogin can create smoke without fire or fire without smoke. An objection is raised here According to the theory of manifestation (*ābhāsavāda*), abhasas (manifestations) only are the real things of the world. As such, the fire on the mountain, which is not manifest to the inferer, is nothing. How, then, that, which is not manifest, can be the cause of smoke? Since smoke cannot be supposed to arise from unmanifest fire, so the inference: 'smoke is the evidence of the existence of fire' cannot be relied upon. The teacher replies this objection as follows :-

भूयस्तत्तत्प्रमात्रेकवह्न्याभासादितो भवेत् ।
परोक्षादप्यधिपते-धूमाभासादि नूतनम् ॥ १२ ॥

योजना :– भूयस् (पुनरपि) नूतनम् धूमाभासादि परोक्षाद् अधिपतेर् (युक्ता); (धूमाभासादि) (यस्मात्) तत्-तत्-प्रमात्र-एक-वह्नि-आभासादितः भवेत् (भवितुं शक्नोति)[1]।

[1] भूयोऽपि न केवलं व्याप्तिग्रहणकाल एव अपि तु अनुमानकालेऽपि, नूतनम्—अग्न्यादेः सह उत्थितं धूमाभासादि, अधिपतेः—कारणभूतात्, परोक्षात्—अदृश्यत्वेन परोक्षतया स्थितात्, दिवा हि पर्वते धूमाभास एव प्रत्यक्षो न अग्न्याभासः । एवं-विधात् तत्तत्प्रमात्रेकवह्न्याभासादितः भवेत्— भवितुं शक्नोति इति । *Bhā II, 185.*

Owing to the past experience of noticing invariable concomitance of the effect, say, smoke, with the cause, fire, etc., the fresh smoke and the like can become possible again only owing to the cause (*adhipati*) that is not perceptible to senses (*parokṣāt*), viz., which is remote to the perceiver, such as the abhasa of fire, etc., (*bhūyaḥ nūtanam dhūmābhāsādi parokṣād adhipater—vahneḥ—yuktā*). It is because it was manifested as a common abhasa to all the perceivers and had become one with them (*yasmit dhūmābhāsādi tat-tat-pramātreka-vahni-ābhāsādito bhavet*).

The cognition of fire always accompanies that of the smoke, in the mind of a perceiver, hence, the abhasa of fire must inevitably be associated with the abhasa of smoke, both of which are one with the luminousness of the perceiver (*pramātreka*). So, the teacher says, the effect is invariably concomitant with the cause, as such, the effect is an inevitable sign (indicative) of the existence of the cause (*kāryam avyabicāryasya kāraṇasya lingam*).

Although fire may n o t be manifest as a blazing flame, yet from the manifestation of smoke, the existence of the unblazed fire cannot be denied. Consequently the two ideas, those of fire and smoke, are associated. Here, the Pūrvapakṣin questions, but then there should be the inference of fire from the smoke, which comes out of the jar of a cowherd, in which it is collected and preserved even after the fire is extinguished. The questioner refers to a proverbial pot, having a small hole, which is filled by cowherds with smoke and placed by them in a field to frighten animals. The teacher replies:—

Ks 12,13—1 वह्न्याभासस्फुरणपूर्वकोऽपि जायमानो घूमाभासो दूरादौ नियतिशक्त्या कृतसामर्थ्यादग्न्याभासादेव तद्देशगत-तत्तत्प्रमात्रन्तरसाधारणात्तस्यैव सोऽव्यभिचारेण गमकः। *Pvṛ*

इह तु दर्शने व्याप्तिग्रहणावस्थायां यावन्तस्तद्देशसंभाव्यमानसद्भावाः प्रमातारस्तावतामेकोऽसौ घूमाभासश्च वह्न्याभासश्च बाह्यनये इव, तावति तेषां परमेश्वरेणैक्यं निर्मितम्। *Pv II, 165.*

भूयोऽपि पर्वते यो धूमाभासः सोऽपि वह्न्याभासादेव, इति व्याप्तिं स्मृत्वानुमिमीते, 'अत्र पर्वते अग्न्याभास' इति। तावति धूमाभासविशेषे प्रमात्रन्तरैः सहैकीभूय वह्न्याभाससामान्यांशे परोक्षरूपांशसहिते विशेषाभासान्तरविविक्ते प्रमात्रन्तरैः साकमेकीभवति। *Ibid.*

कार्यमव्यभिचार्यस्य लिङ्गमन्यप्रमातृगात् ।
तदाभासस्तदाभासादेव त्वधिपतेः परः ॥ १३ ॥

योजना :- कार्यम् अव्यभिचार्यस्य (कारणस्य) लिङ्गम्, तदाभासस् (गोपालघटिकान्तरालस्थित धूमाभासस्) अन्य प्रमातृगात् तदाभासाद् (धूमाभासात्) एव तु परः अधिपतेः (जातः)[1] ।

संक्षिप्तार्थः - परः—नूतनादन्यः, तदाभासः— गोपालघटिकान्तराल-चिरोषितनिर्गत-धूमाभासः, अन्यप्रमातृगात्— गोपालघटिकान्तर्वर्ति प्रमातृसन्तानवर्तिनः, तदनुभवगोचरात् इति यावत्, अधिपतेः—कारणभूतात्, तदाभासादेव— गोपालघटिकान्तर्वर्ति-धूमराशिरूपाद्-आभासादेव भवन् न तु वह्न्याभासात्, तस्य शान्तेः, इति न ततः वह्न्याभासानुमानम् । *Bhā II, 187*

The effect that is invariably concomitant with the cause, is the indicative sign (*linga*) of the cause. But, the abhasa of that smoke (*tad-ābhasaḥ*) which is not fresh, is due to another abhasa of the 'smoke' which is the cause (*adhipateḥ paraḥ*) and which was perceived by some other perceiver, but is beyond the awareness of the present perceiver (*tadābhāsa anya-pramatṛgât tad bhāsad eve tu paraḥ adhipateḥ jātaḥ*).

Abhasa of smoke arising from the cowherd's smoke-pot indicates invariably the existence of fire to a perceiver. But, in this case, it is also inferred by the perceiver that the smoke that is the cause of the smoke in the pot must have existed elsewhere, and is stored in it cleverly by the cowherds.

The Pūrvapakṣin raises a very strong objection here. He says, from the above, it is clear that the cause of smoke is fire, that of plant is a seed, and so on. So why should we bring in another entity of sentient nature in the process of causation, or, in other words, why should we assert at all the existence of a sentient being as *kartā* (actor)? The teacher, in this context, refers to the Buddhist view of causation, and says :-

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K13-1 जातरूढस्तु धूमाभासस्तद्वह्न्याभासस्यान्तरपरिक्षयात् तत्तत्प्रमात्रन्तरगाद्धूमाभासादेव परोक्षादपि च तत्पूर्वकृताधिपत्यात् । *Pvṛ*

परो नूतनादन्यो यो धूमाभासः स धूमाभासादेव प्रमात्रन्तरवर्तिनोऽधिपतिरूपात् परोक्षात् (जातः) । *Pv II, 167.*

अस्मिन्सतीदमस्तीति कार्यकारणतापि या ।
साप्यपेक्षाविहीनानां जडानां नोपपद्यते ॥ १४ ॥

योजना :– 'अस्मिन् सति', 'इदम् अस्ति' इति अपि (बौद्धमंता) या कार्यकारणता, सा अपि अपेक्षाविहीनानां (अन्योन्यापेक्षा-रहितानां) जडानां न उपपद्यते (केनापि प्रमाणेन न संभवति)[1] ।

संक्षिप्तार्थः – अत्र अस्मिन्-कारणरूपे मृदाख्ये वस्तुनि सति, इदं कार्यरूपं घटाख्यं वस्तु संभवति, इति—एवम्, या कार्यकारणता भवति सापि अपेक्षाविहीनानां जडानां नोपपद्यते इति । 'अपेक्षाविहीनानाम्' इति हेतुगर्भे विशेषणम् । 'अपि' शब्दादन्यैर्वादिभिर्यानि कार्यकारणलक्षणानि प्रोक्तानि तान्यपि नोपपद्यन्ते इति ज्ञेयम् ।

Bhā II, 189-190.

(According to the Buddhists) the causual relalion (*kārya-kāraṇata*) is nothing more than—'this (smoke) being there, that (fire) is there' (*asmin sati idam asti*), but it cannot hold good in the case of the insentients which lack desire or need (*apekṣā*) and are, therefore, devoid of consciousness (*sā api apekṣā-vihīnānām jaḍānam na upapadyate*).

Cause and effect follows a certain order of succession. The two things, which have simultaneous existence, like pot and cloth, are not related in causal order. According to the Saugata, cause is antecedent to the effect. Even if we admit this, we cannot deny the fact that the causal relation has reference to sentient beings. The causal relation has no meaning for insentients wanting thought and consideration (*apekṣā-vihīnānām*). It cannot be attributed to motiveless insentient things. Motive (*apekṣā*) and reflection or determinate thought (*vimarśa*)

K14—1 अस्मिन् सतीदं भवतीति नियतं......पूर्वस्य सामर्थ्यं परस्य सत्तेति स्यात्, कार्यकारणभावस्तच्चापेक्षारहितानां जडानां न युक्तम्, एतावतदेत्स्यात् पूर्वस्य सामर्थ्यं परस्य सत्ता, न चैवं किञ्चिद्द्रवतं स्यात्, न च पूर्वस्य सामर्थ्यलक्षणः स्वभावः परसत्तारूपः । *Pvr*

कार्यकारणता सापि नोपपद्यते प्रमाणेन न संभवति जडानाम्, अन्योन्यापेक्षा हि अत्र जीवितं सा च जडानां न संभवति ।

जडत्वात् नापेक्षा तदभावान्न नियमः तदभावान्नियमविशिष्टं न पौर्वापर्यं कार्यकारणभाव इति । *Pv II, 169 & fn.*

is the essential nature of sentients (*caitanya*). To artribute sentience (*citiḥ*) to objects, like pot, fire, etc., is only complimentary *(upacarita)*. Insentient objects *(jaḍaḥ)* have no thought in themselves Here the teacher gets the chance of proving, from the instance of the locative case in the statement : '*asmin sati idam asti*', that the mutual relation of the objects and the actions as represented by parts of speech (viz., nouns, verbs, etc.) have meaning only to sentient beings but not to insentients. The teacher says :-

न हि स्वात्मैकनिष्ठानामनुसन्धानवर्जिनाम् ।
सदसत्तापदेऽप्येष सप्तम्यर्थः प्रकल्प्यते ॥ १५ ॥

योजना :- स्वात्म-एक-निष्ठानाम् अनुसन्धान-वर्जिनाम् (जडानाम्) सद्-असत्ता-पदेऽपि (सत्तायाम् असत्तायां वेति) एष सप्तम्यर्थः (पूर्वसूत्रे 'अस्मिन् सति' इति अंशस्य सापेक्षत्वात्) न हि प्रकल्प्यते (न समर्थ्यते)[1] ।

एवमत्र संक्षिप्तार्थः – हि—यस्मात्, अनुसन्धानवर्जितानाम्— अन्योन्यविषयानुसन्धान-रहितानाम्, अत एव स्वात्ममात्रे तिष्ठन्तीति तादृशानाम्, अर्थात् जडानां बीजांकुरादीनाम्, सत्तापदेऽपि, अपिशब्दोऽभिव्याप्तौ, मतभेदेन सत्ताविषयत्वे असत्ताविषयत्वेऽपि अङ्गीकृते सति, एषः—पूर्वस्मिन् श्लोके 'अस्मिन्' इत्यनेनोक्तः, सप्तम्यर्थः—प्रयोजकत्वम्, न कल्प्यते—न युज्यते, अनुसन्धानरूपापेक्षामूलत्वात् तस्याश्च चेतनमात्रे युक्तत्वात् । 'सप्तम्यर्थः' उपलक्षणम् अस्तीति तिङर्थस्यापि, प्रयोज्यत्वमपि अचेतनेषु न युज्यते एवेति । अथवा उत्तरश्लोके तिङ्वाच्यायाः क्रियायाः अचेतनेषु अयोग्यतां साक्षादेव कथयति । *Bhā II, 192.*

The meaning of the locative case (in *asmin sati...*) cannot be attributed to the insentients, which are self-confined *(svātmaika-niṣṭhānam)* and possess no comprehension *(anusandhāna-varjinām)*, whether they are of the nature of 'being' or that of 'non-being' *(sad-asattā-pade 'pi)*, such as 'when the seed be existing, the plant will be non-existing or vice versa' *(yadi bījam sad aṅkuro 'san-ath pi viparyayaḥ)*.

K15—1 सदसद्वा कार्यं कारणमप्यात्मपर्यवसितं जडमनुसन्धानशून्यं नान्यापेक्षस्वभावं ततश्च नात्र प्रधानापेक्षामयो गुणविभक्त्यर्थो घटते । *Pvṛ*

जडाः किलान्योन्यरूपमनुसन्धातुमप्रभविष्णवः, अन्योन्यानुसन्धानरूपत्वं जडविरुद्धेन चैतन्येन व्याप्तम्, अनुसन्धानं चापेक्षा चैतन्यस्वरूपमेव अन्यत्र (घटादौ) तु सोपचरिता; अतोऽनुसन्धानविहीनत्वाज्जडो भावः स्वात्ममात्रविश्रान्तिसन्तोषसंकुचितशरीरः कथं परत्र प्रसरेत् । *Pv II, 170.*

अत एव विभक्त्यर्थः प्रमात्रेकसमाश्रयः ।
क्रियाकारकभावाख्यो युक्तो भावसमन्वयः ॥ १६ ॥

योजना :- अत एव (यतः जडानां नापेक्षा) क्रियाकारकभावाख्यः विभक्त्यर्थः भावसमन्वयः प्रमात्रेकसमाश्रयः (सन्) युक्तः (उपपन्नः)[1] ।

संक्षिप्तार्थः – यतो जडभावानां स्वात्ममात्रनिष्ठानां सप्तम्यर्थः नोपपद्यते अत एव हेतोः क्रियाकारकभावाख्यः—क्रियाकारकभावनामकः, विभक्त्यर्थः—समस्तसुप्तिङादिवाच्यभूतः, भाव-समन्वयः—जडभावाश्रयः संबन्धः, प्रमात्रेकाश्रय एव—चेतनैकविश्रान्तः सन्नेव युक्तो भवति नान्यथा । *Bhā II, 193.*

Therefore, the mutual relation of objects *(bhāva-samanvayaḥ)* indicated by case terminations *(vibhaktyarthaḥ)*, that which is known as *Kriyā-kāraka-bhāva*, viz., the relation subsisting between nouns and verbs, is rationally possible *(yuktaḥ)* because they rest on one subject *(pramātreka-samāśrayaḥ)*.

An objection is raised again. The Sāṅkhyas believe that cause and effect are connected by the relation of identity (*tādātmya*). According to the school, *Prakṛti*, which is the agent of creation, is held by them as insentient. In view of this theory, what is the use of propounding the doctrine that the causal agent is the sentient being (viz. *kartṛ-vāda*) ? The teacher says :-

परस्परस्वभावत्वे कार्यकारणयोरपि ।
एकत्वमेव भेदे हि नैवान्योन्यस्वरूपता ॥ १७ ॥

योजना :- कार्यकारणयोर् परस्पर-स्वभावत्वे (स्वरूपत्वे) अपि एकत्वमेव; भेदेहि नैव अन्योन्यस्वरूपता[1] ।

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*K16—1 एकप्रमातृसंलग्नस्तु क्रियाकारकभावाख्यो विभक्त्यर्थो भूमिबीजोदकादीनां समन्वयो युक्तो न तु शुष्कोऽन्यः कार्यकारणभावाख्यः । *Pvṛ*

स (भावसमन्वयः) च यदि स्वतन्त्रे चिद्रूपे भावद्वयं विश्राम्यति तदोपपद्यते, अन्यथा तु न कथंचित् । ......तस्मात् बीजे सति अङ्कुरो, वह्नौ सति धूमः,—इति च स्वतन्त्रचिद्रूपप्रमातृविश्रान्तत्वे सर्वमेतद्युज्यते नान्यथा, इति । *Pv II, 171-172*

K17—1 कार्यकारणयोरन्योन्यरूपत्वेऽपि एकतैव स्यान्न तद्भावः । *Pvṛ*
'भेदे हि'—तदभेदे अन्यद्बीजमङ्कुरोऽन्यः, तर्हि न परस्परात्मकत्वम् । *Bhā II, 194.*

If cause and effect are mutually of the same nature, then there would be unity only (*kārya-kāraṇayoḥ paraspara-svabhāvatve api ekatvam eva*). For, if difference be admitted, then they would not be mutually of the same nature (*bhede hi, naiva anyonya-svarūpatā*).

A question arises again, the things connected in causual relation, like seed and plant, or Pradhāna, which appears in the form of a chain of innumerable creations and destructions, and its effects, the things evolving and assuming different forms, represent to be cause and effect, when only a part of the whole chain is taken into consideration, so that what precedes is the cause and that which comes after in this chain is called the effect. Thus the conception of causality is based on the analysis of what is essentially a unity. With regard to this point, the teacher says .-

एकात्मनो विभेदश्च क्रिया कालक्रमानुगा ।
हेतोः स्यात्कर्तृतैवैवं तथा परिणमत्तया ॥ १८ ॥

योजना :- कालक्रमानुगा क्रिया एकात्मनो (एकस्वभावस्य) विभेदश्च (भेदेन स्थितिः एव), तथा (तेन प्रकारेण) (प्रधानादेः) परिणमत्तया (परिणमति इति परिणमत् तस्य भावः परिणमत्ता तया) एवं हेतोः कर्तृता एव तथा स्यात् । अथवा—परिणाम-लक्षणां क्रियामाविशतः परिणमत्ता तया, परिणमतया (परिणामे) तथा (स्वतन्त्रस्य शक्तिमतः प्रमातुः) कर्तृतैव हेतुता स्यात[1]।

सङ्क्षिप्तार्थः – 'च' शब्दः एवार्थे ; एकात्मनः—एक प्रत्याभज्ञानबलेनैक-स्वभावस्य प्रधानादेः, विभेदश्च—विभेद एव, क्रिया भवति । कुतः? यतः सा कालक्रमाऽनुगा—पूर्वापरी-भूतरूपा, एकस्य विभेदश्व कालक्रमानुगत्वमेवेति भावः । एवं सति तथा—तेन तेन प्रधानादेः क्रियावेशलक्षणेन प्रकारेण, प्रधानादेः कर्तृतैव स्यात् । कया हेतुभूतया? तथा-परिणमत्तया, महदादिभावेन परिणमत्वेन हेतुभूतेनेत्यर्थः । *Bhā II, 197.*

K18—1 एकस्वभावस्य भेदेन स्थितिः परिणामः कालकलितः क्रियैव, ततः परि-णामे स्वतन्त्रस्य शक्तिमतः कर्तृतैव हेतुता । *Pvṛ*

यत एवं क्रिया 'तथा' इति तेन प्रकारेण प्रधानादेः क्रियाविशेषलक्षणेन कर्तृतैव स्यात्, न तु शुष्कं कारणतामात्रं, यतो हेतोः 'तथा' (प्रधानादेः) इति तेन तेन महदादिप्रकारेण सततमेव क्रमिकां तथाभासनरूपां परिणामलक्षणां क्रियामाविशतः परि-णमत्ता......... *Pv II, 175.*

Action *(kriyā)* which follows the temporal order *(kāla-kramānūgā)*, is the assumption of multiplicity of forms (*vibhedaḥ*) by that whose nature is unity (*ekātmanaḥ*). It is because the Self, possessing freedom and power, has the nature of undergoing or causing transformations (*svatantrasya śaktimataḥ pramatuḥ pariṇamattayā*), and as such, is in reality, to be held as causal agent (*evam hetuḥ tasya kartṛtā eva tathā syāt*).

The teacher concludes the doctrine of causality as follows :-

न च युक्तं जडस्यैवं भेदाभेदविरोधतः ।
आभासभेदादेकत्र चिदात्मनि तु युज्यते ॥ १९ ॥

योजना :– जडस्य (प्रधानादेः) भेदाभेदविरोधतः (विरोधात्) एव च न युक्तम् (कर्तृत्वा न युक्ता); एकत्र चिदात्मनि आभासभेदात् तु एवं युज्यते, (स कर्तृत्वा युक्ता)[1]।

सक्षिप्तार्थः – एवं— पूर्वोक्तं परिणामक्रिया-कर्तृत्वम्, जडस्य—प्रधानस्य, न युक्तम्, कुतः ? भेदाभेदविरोधतः—जडस्य भेदाभेदौ अयुक्तावेव, तु—व्यतिरेके, तत् एकत्र चिद्-आत्मनि युज्यते, कुतः? आभासभेदात्, अति-निर्मलत्वेन आभासभेदसहिष्णुत्वादिति भावः । इति । *Bhā II, 200-201.*

It is not consistent with reason to hold that evolutive activity (*kriyā*) belongs to insentients, like Pradhāna. etc., (lacking capacity to evolve diversity of manifestations) (*jaḍasya pradhānādeḥ evam ca na yuktam—kartṛtā na yuktā*) ; because the insentient, being an isolated unity and object of perception, is opposite to the unity in multiplicity (*bhedābheda-virodhataḥ*), which characterises action. It is, therefore, reasonable to admit that the evolutive activity belongs to the sentient (*cidātman*), which is one, yet having, in itself, diversity of manifestions (*ābhāsa-bhedād ekatra*), viz., which has the nature of unity in diversity.

K19—1 जडस्याभिन्नात्मनो भेदेनावस्थितेः विरोधादयुक्तं स्वच्छे चिदात्मन्येकस्मिन्नेवमनेक-प्रतिबिम्ब-धारणेनाविरोधाद्युज्यते । *Pvṛ*

यत्तु प्रमेयदशापतितं न भवति किं तु चिद्रूपतया प्रकाशपरमार्थरूपं चिदेकस्वभावं स्वच्छं, तत्र भेदाभेदरूपता उपलभ्यते ।

जडमनेकरूपं न भवति प्रमेयत्वात् नीलादिवत् अनेकविरुद्धमेकत्वं तेन व्याप्तं प्रमेयत्वं.........। *Pv II, 177 & also fn.*

वास्तवेऽपि चिदेकत्वे न स्यादाभासभिन्नयोः ।
चिकीर्षालक्षणैकत्वपरामर्शं विना क्रिया ॥ २० ॥

योजना :– चिदेकत्वे वास्तवेऽपि (स्वभावसिद्धेऽपि) सति, आभासभिन्नयोः एकत्वपरामर्श विना चिकीर्षा-(कर्तुमिच्छा)-लक्षणा क्रिया न स्यात्[1] ।

चिदेकत्वे वास्तवेऽपि सति, आभासभिन्नयोः क्रिया न स्यात् । कं विना? चिकीर्षालक्षणैकत्व-परामर्शं विना । तत्सत्त्वे तु स्यादेवेति भावः । अथवा आभास-भिन्नयोः चिकीर्षालक्षणैकत्वपरामर्शं विना क्रिया न त्यादिति योजना । अथवा कयोः परामर्शं विना ? आभासभिन्नयोः परामर्शं विनेति योजना । अथवा आभास-भिन्नयोः एकत्व-परामर्शं विना इति संबन्धः । 'चिकीर्षालक्षणा' इति क्रिया विशेषणम् । *Bhā II, 206.*

Even if we admit the unity of consciousness (*cid-ekatve*) to be truly real (*vāstve 'pi*), there can be no evolutive activity (*kriyā na syāt*), which is characteristic of the desire to create (*cikirṣā-lakṣaṇa*), unless there be the determinate consciousness of the identity of various abhasas (*ābhāsa-bhinnayor ekatva-parāmarśaṁ vina*) falling in two groups (as actors and objects of action, kartā and karma, or sentients and insentients).

Or, ...there can be no evolutive activity without the determinate consciousness of the identity (of the objects with the self) which is characteristic of the desire to create variou abhasas falling in two groups......

इत्थं तथा घटपटाद्याभासजगदात्मना ।
तिष्ठासोरेवमिच्छैव हेतुता कर्तृता क्रिया ॥ २१ ॥

योजना :– इत्थम् (कथम् ? यतो न जडस्य कारणता, न कर्तृता, न चिकीर्षा-लक्षणैकत्वपरामर्श-रहितस्य अनीश्वरस्य चेतनस्यापि, —इति अनेनैव हेतु-प्रकारेणेदं जातं), घटपटादि-आभास-जगद्-आत्मना तथा तिष्ठासोः (तेन तेन जगद्-गत-जन्म-स्थिति-आदि-भेदक्रिया-सहस्ररूपेण यः स्थातुम् इच्छुः स्वतन्त्रः, तस्य) इच्छैव क्रिया (कर्तुमिच्छैव चिकीर्षाख्या मुख्या क्रिया); (सैव) हेतुता (कारणता) कर्तृता (च)[1] ।

इत्थं— उक्तेन प्रकारेण, घटपटाद्यात्मना तिष्ठासोः स्वतन्त्रस्य चिकीर्षोः पर-मेश्वरस्य, एवम्—विचित्ररूपा तथेच्छैव क्रिया भवति । क्रिया का? हेतुता तथा कर्तृता, एतद्द्वयरूपा इत्यर्थः । तथा शब्दस्य तन्त्रेन द्वियोजना—इति । *Bhā II, 208.*

Because, insentient—*Pradhāna*—lacks the essential nature of the cause or the agent (*kāraṇatā kartṛtā ca*), and of such nature is also pure cit (*cetana*) which is devoid of the determinate conscious-

ness of the identity of abhasas (*ittham—yato na jadasya karaṇatā, na kartṛtā, na cikīrṣa-lakṣaṇaikatva-parāmarśa rahitasya cetanasyapi—iti*), so it is only the will itself of the Lord, who desires to exist in the form of the world comprising abhasas of innumerable objects like pot, cloth and so on (*ghaṭa-paṭādya-abhāsa-jagadātmanā tathā tiṣṭhāsor*), that is also the cause, the agent and the action (*maheś-varasya icchaiva hetutā kartṛtā kriya ca*).

The teacher means to say that *icchā* (will), i.e., *svātantrya* of the Lord (freedom of consciousness) itself has the characteristic of being *Upadana-kāraṇa* (material cause), viz., *hetuta*, of this world, its *Nimitta-karaṇa* (the efficient cause), viz., *kartṛtā*, and *Kriya* (the act of causation). As the evolutive activity or act of causation cannot be attributed to insentients like *Pradhāna* of *Saṁkhas*, so it cannot also be attributed to pure sentiency (*citiḥ*) lacking the self-dependent power (*svātantrya*) or determinate consciousness (*paramarśa, vimarśa*). The Pratyabhijña theory of causation is thus evidently opposed to that of *Śuddha-brahma-vādins* (a school of vedantins), in whose view the universe is manifested by pure *cit* (consciousness). According to the Pratyabhijña, pure *cit* is not potent to manifest numerous varieties of abhasas (manifestations) of the world, assuming the relation of *bhedabheda* (unity in diversity). It is by virtue of *Vimarśa* (determinate thought, comprehension) and *Prakaśa* (light of consciousness), that the world manifestations emanate from the Supreme Perceiver,

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K20—1 एकस्मिंश्चित्तत्त्वेऽप्येकस्मादाभासभेदो न घटते, न च तत्र क्रियात्वम् । यदा तु स चिदात्मा तथा-चिकीर्षया परामृशन् बहिराभासयति तदा तदुपपद्यते; जडस्याप्यस्ति भवतीत्यस्यामपि सत्ताक्रियायां बुभूषायोगेन स्वातन्त्र्याभावादकर्तृकत्वं, तेन प्रमातैव तं भावयति, तेन तेन वा हिमाचलादिरूपेण स भवतीत्यत्र परमार्थः । *Pvṛ*

आभासभिन्नयोर् इति क्रियापेक्षा (चिकीर्षा-अपेक्षा वा इति)...... कार्यकारणता-प्रस्तावात् कर्तृकर्मणी उक्ते.........तयोः, यदि वा आभासेन यौ भिन्नौ जडचेतनौ तयोः । *Pv II, 181-182.*

K21—1 चिद्वपुषः स्वतन्त्रस्य विश्वात्मना कर्तुमिच्छैव जगत् प्रति कारणता कर्तृतारूपा सैव क्रियाशक्तिः । एवं चिद्रूपस्यैकस्य कर्तुरेव चिकीर्षाख्या क्रिया मुख्या, नाकर्तृकं कर्मास्ति कर्मादीनां कर्तृमुखेनोपचारात् । *Pvṛ*

घटपटादि-आभासरूपं यत् किल जगत् तदात्मना यः 'तथा' इति तेन तेन तत्-जगद्-गत-जन्म-स्थिति-आदि-भाव-विकार-तद्-भेद-क्रिया-सहस्र-रूपेण यः स्यातुमिच्छुः स्वतन्त्रः । *v II, 183-184.*

the Lord, who is essentially *prakāśa-vimarśamayaḥ*. The Vedantin's *Brahman*, the nature of which is conceived as pure *cit* only, being devoid of *Vimarśa*, lacks comprehension and desire of creating the world *(cikīrṣa-lakṣaṇa-ekatva-parāmarśa-rahitaḥ)*. It does not possess the essential characteristics of being the cause or the agent of the world. Like this, the Pratyabhijña considers some of the Vedantic doctrines inconsistent with facts. For instance, the Vedanta holds that the world is manifested in pure *cit* (consciousness) by the principle of nescience *(avidya)*, which is contrary to the nature of *cit* being pure knowledge *(vidyā eka-rūpa citiḥ)*. The Vedantin is, further, questioned whether *avidyā* belongs to *Jīva* or *Brahman*. It cannot belong to the former, since *Jīva* is nothing other than *Brahman (jīvo brahmaiva nāparaḥ)* and the nature of *Brahman* is pure knowledge *(sat-cidānandam brahma)*. Nor can *avidyā* belong to *Brahman* because it means to contradict the very nature of the latter[1].

Ah. III, i

तत्त्वनिरूपणम् (प्रत्यभिज्ञाकारिकायाम् आगमाधिकारे प्रथममाह्निकम्)

The Doctrine of *Tattvas*—analysis of the Objective Reality into thirty-six Categories, orders of Primary Realities.

In the first two adhikāras (books) of the text, as explained in the foregoing chapters, the nature of *Jñana* (knowledge) and *Kriyā* (action), the two primary characteristics of the Ultimate Cause, has been fully expounded. It has been ascertained that Kriya implies that power which manifests all the objects of the world *(viśva-padārtha-avabhāsana-lakṣaṇā)*, both sentient and insentient. The first Ahnika of *Āgamādhikāra (adhikāra* or book iii*)* is devoted to an investigation of the nature of objects *(padarthas)*, which are treated in the system as collocations of abhasas (manifestations). The objective reality is classed into thirty-six categories, called *tattvas*, the fundamental principles of creation, or the primary realities, the highest of these being the *Śiva-tattva* and the lowest the earth *(pṛthivī)*. The entire domain of the objects and worlds is the result of the combinations of these *tattvas*. A *tattva* is a division in the general classification

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1. *See, Kaw, Dr. R. K., "The Doctrine of Recognition" pp 209 ff.*

of the constituents of which diverse objects of the world are made. Every such division (*tattva*) is marked by certain characteristics peculiar to it. These *tattvas* do not, however, remain isolated; they are all-pervasive. Everything is a combination or collocation of the constituent *tattvas*. In this *Ahnika* of the text, the thirty-six *tattvas* are explained as follows :- The teacher says,

एवमन्तर्बहिर्वृत्तिः क्रिया कालक्रमानुगा ।
मातुरेव तदन्योन्यावियुक्ते ज्ञानकर्मणी ॥ १ ॥

योजना :- एवं कालक्रमानुगा अन्तर्बहिर्वृत्तिः (अन्तर्बहिरात्मना प्रकाशपरमार्थेनापि वपुषा तदाभासरूपेण वर्तमाना) क्रिया (प्र-) मातुर् एव (भवति); तद् (तस्मात्) ज्ञान-कर्मणी अन्योऽन्य-अवियुक्ते (ज्ञानं क्रिया च अवियुक्ते), (तदवियुक्तज्ञान-क्रियारूपं—तदेव सर्वभावानां पारमार्थिकं वपुः—वस्तुतः शिवतत्वम्)[1]।

एवम्—अचेतनविषये कार्यकारणभावे अनुपपन्ने सति, कालक्रमानुगा—कालरूपक्रमानुसारिणी, तथा अन्तर्बहिर्वृत्तिः—परमार्थतश्चिद्रूपत्वेऽपि आभासतः तद्व्यतिरिक्ततया भासमाना, क्रिया मातुरेव भवति, चेतनस्यैव भवति इत्यर्थः । *Bhā II, 215.*

Thus (*evam*), *Kriyā* (action) which manifests itself both internally and externally (*antar-bahir-vṛttiḥ*), in accordance with the temporal succession (*kāla-kramānugā*), is inborn in the subject (*mātur-eva*). The same is the highest category of the objective reality, called *Śiva-tattva*, the nature of which is *Prakāśa* and *Vimarśa*, the former being its internal aspect and the latter its external aspect. Therefore, it is stated that knowledge and action are mutually inseparable (*anyonya-aviyukte jñāna-karmaṇi*).

The nature of cause and effect has been admitted by other alian schools to be insentient. In reality, the relation of cause and effect which is nothing but *Kriyā*, depends upon pure *cit* (consciousness) that shines internally and externally in the form of different abhasas being one with the luminousness of the Self (*prakāśa-paramārthenāpi vapuṣā tad-abhasa-rūpeṇa vartamānaḥ*). *Vimarśa* is *Kriyā* and the same is the very life of *Jñāna;* hence *Kriyā-śakti* cannot be attributed to one who lacks *Jñana-śakti* (*jñānam vimarśānuprāṇitam, vimarśa eva ca kriyā iti*). The essential nature of things (*sarva-bhavanam pārmārthikam vapuḥ*) is, therefore, *Jñana* and *Kriya*, inseparate from each other (*aviyukta-jñana-kriya-rūpam*). *Śiva-tattva* sustains in itself diversity in the form of variety of body and action, and brings about creations and dissolutions of all the subsequent *tattvas*.

Śakti-tattva is not, in essence, a separate *tattva;* it emphasises the *Vimarśa* aspect of the *Śiva-tattva.*

Utpaladeva does not count *Parma-Śiva* (the Ultimate Reality) as a *Tattva.* It is the transcendental state of the Supreme Consciousness *(parā samvit)*, free from qualities *(nirguṇa)* and stands above all the *tattvas (tattvātīta).* It is endowed with the power of manifestation (*prakāśa*), by virtue of which it is called *Śiva-tattva.* The whole universe, in the form of microcosm and macrocosm, imbibes the cognitive power (*jñātratva-śakti*) from the *Prakāśa* aspect of *Parama Śiva*, or *Śiva-tattva.* It also contains in itself the power of perception or concretisation (*Vimarśa*) owing to which, it is called *Śakti-tattva.* This *tattva* implies the Power Principle or Energy which transforms into matter. The universe imbibes the power of physical activity (*kartṛtva-śakti*) from the *Vimarśa* aspect of the *Parama Śiva.* Utpaladeva does not explicitly name, in the Kārikā, either *Śiva-tattva* or *Śakti-tattva*, both of which are given by the Commentator, Abhinavagupta, in the enumeration of thirty-six *tattvas.* Utpaladeva describes the *tattvas* from *Śadāśiva* or *Sādākhya-tattva*, as follows :-

किंत्वान्तरदशोद्रेकात् सादाख्यं तत्त्वमादितः ।
बहिर्भावपरत्वे तु परतः पारमेश्वरम् ॥ २ ॥

योजना :– (अवियुक्तज्ञानक्रियारूपं एकमेव शिवतत्त्वम), किन्तु (तथापि) आन्तर-दशा-उद्रेकात् (अन्तर्भात्र ज्ञानरूपा या दशा तस्या आधिक्यात्—इति यावत्, प्राधान्यात्) आदितः सादाख्यं (सदाशिवाख्यं) तत्त्वम् ; बहिर्भाव परत्वे (क्रियारूपा या दशा तस्या उद्रेकात्) तु परतः (अपरं) पारमेश्वरम् (ईश्वराख्यं तत्त्वम,)[1]।

Though the objective reality (*Kriyā*) is one, yet it can be analysed in a number of *tattvas* (categories) ; At first, there comes

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K1—1 प्रमातुरन्तःस्थितस्यात्मनो बहिष्कार एव क्रमानुगता क्रियेति परस्पराविरहिते तस्य ज्ञानक्रिये । *Pvṛ*

चिद्रूपः (प्रकाशविमर्शैकपरमार्थोऽपि) एवान्तर्बहिरात्मना प्रकाशपरमार्थेनापि वपुषा तदाभासरूपेन वर्तमानः । तत् एव वस्तुतः शिवतत्त्वम् । तत इति तस्मादवियुक्तं ज्ञानं क्रिया च । ज्ञानं विमर्शानुप्राणितं, विमर्श एव च क्रियेति । न च ज्ञानशक्तिविहीनस्य क्रियायोगः,—इति । *Pv II, 189-190*

into being the category called *Sādākhya*, because of the predominance of the internal aspect, i.e., the power of knowledge (*kintu āntāra-daśodrekāt sādāhyam tattvam āditaḥ*). Then, there comes into existence *Parameśvara-tattva*, when the external aspect comes into predominance (*bahir-bhāva-paratve tu parataḥ pārameśvaram*).

The first *tattva* is called *Sādākhya-tattva* for the reason that, in this internal state of pure knowledge, there is not even the taint of activity and change. This *tattva* represents the *sattā* aspect of *Śiva*. *Sādākhya* literally means '*sad-iti*', i.e, *Sadā-śiva* or *sattā* of *Śiva*.

The same two *tattvas*, as defined in the previous Kārikā, are also called by two other names, *Īśvara-tattva* and *Sadā-śiva-tattva*.

This is what the teacher states as follows :-

ईश्वरो बहिरुन्मेषो निमेषोऽन्तः सदाशिवः ।
सामानाधिकरण्यं च सद्विद्याहमिदंधियोः ॥ ३ ॥

योजना :– ईश्वरो बहिर्-उन्मेषः; सदाशिव अन्तः-निमेषः; अहं-इदं-धियोः (अहंधी इदंधीश्च तयोः) सामानाधिकरण्य (एकस्मिन्नेवाधिकरणे यत्सगमनं-संबन्धस्वरूपप्रथनम्; बाह्याभ्यन्तरयोर्वेद्यवेदकयोरेकचिन्मात्रविश्रान्तेर्-अभेदात् इदं विश्वमहमिति विश्वात्मनो मतिः) च (तत्) सद्विद्या (शुद्धविद्याख्यम् तत्त्वम्)[1]।

K2—1 ईशितुरन्तर्बहिःस्थितावन्तर्भावप्राधान्ये पुनः सादाख्यं तत्त्वम्, अपरं बहिर्भाव-उद्रेकादैश्वरम् । *Pvr*

'किन्तु'—यद्यपि एकमेव शिवतत्त्वम् तथापि......ततश्चान्तरी ज्ञानरूपा या दशा तस्या उद्रेकाभासने 'सादाख्यं' सदाख्यायां भवम्;...... 'बहिर्भावस्य' क्रियाशक्तिमयस्य 'परत्वे' उद्रेकाभासे सति 'पारमेश्वरं' परमेश्वरशब्दवाच्यमीश्वरतत्त्वं नाम ।

Pv II, 191-192.

K3—1 उन्मेषनिमेषौ बहिरन्तःस्थितौ एवेश्वरसदाशिवौ बाह्याभ्यन्तरयोर्वेद्यवेदकयोरेक-चिन्मात्रविश्रान्तेरभेदात् सामानाधिकरण्येनेदं विश्वमहमिति विश्वात्मनो मतिः शुद्धविद्या । *Pvr*

सदाशिवेश्वरोभयरूपस्य यः स्वरूपादभेदपरामर्शस्तद् (शुद्ध-) विद्या नाम तत्त्वमिति अर्थः । *Pv II, 197 fn.*

Īśvara-tattva implies 'opening out' *(bahir-unmeṣa)* in the form of external manifestations. It is called *unmeṣa* as the world evolves from it, i.e., becomes externally manifest. The *Sadā-śiva-Tattva* represents the 'closing in' *(nimeṣa)*, i.e., in which the world dissolves itself, or in which all manifestations merge. The next *tattva* is *Sadvidyā-tattva* or *Śuddhavidyā-tattva* (true or pure knowledge), which is the principle of correlation in the universal experience. It is the common resting place or substratum *(samānādhikaraṇyam)* of both the I-consciousness and this-consciousness *(aham-idam-dhiyoḥ)*.

It is, in essence, the state of pure knowledge in which there is no distinction between the subject and the object. This state of experience is also called *Parāparā*, i.e., the state of unity of the transcendental *(para)* and non-transcendental *(aparā)* states *(parāparā-daśā)*.

The teacher now explains why *Sadvidyā-tattva* is called *Śuddha-vidyā*, He says :-

इदंभावोपपन्नानां वेद्यभूमिमुपेयुषाम् ।
भावानां बोधसारत्वाद् यथावस्त्ववलोकनात ॥ ४ ॥

योजना :– (कस्मादियं शुद्धविद्या? इत्याह) वेद्यभूमिमुपेयुषाम् (वेद्यदशां चोपगतवताम् अङ्गीकृतवताम्); इदं-भाव-उपपन्नानां (इदम् इत्येव-भूतेन-उचितेन परामर्शन-उपपन्नानाम्) भावानां बोधसारत्वात् (चिन्मात्रसारत्वात्) यथावस्तु-अवलोकनात् (वस्तु-अनुसारित्वेन पारमार्थिकेन रूपेण परामर्शनात्) (सा शुद्धविद्या)[1] ।

It is called *Śuddhavidyā*, because, in it, the things which attain the state of objectivity as denoted by the word 'this' *(idam-bhāvopapannānām)* and have descended to the level of the objects of knowledge *(vedya-bhūmim-upeyuṣām)*, are of the nature of essence of knowledge *(bodha-saratvat)*; because, in this state, they are perceieved in their real nature *(yatha-vastu-avalokanat)*.

Prakāśa aspect of the Universal Consciousness, viz., pure knowledge, is characterised by the consciousness of 'I' (subject) and *Vimarśa* aspect is characterised by the the consciousness of 'this' (object). These two aspects represent the characteristics of *Sadāśiva-*

K4—1 भिन्नवेद्यभूमाविदन्तया दृश्यतामापादितानां भावानां चिन्मात्रसारत्वादहमिदमिति तत्त्वप्रतिपत्तिः शुद्धताज्ञप्तिः । *Pvṛ*

tattva and *Īśvara-tatta* respectively. In *Sadviyā-tattva*, the consciousness of the subject 'I' and that of the object 'this' are not yet separated from each other, i.e., the object has not become distinct from the subject. The state of experience in this *tattva* is represented by the identity of the consciousness of the subject and that of the object (*aham-idam-dhīḥ*), viz., in this experience the object (*idam*) is viewed as the subject (*aham*). The same idea is represented by the expression *parāparā-daśā*. *Parā* is the transcendental Self, i.e., the state of perfection or infinity of the Self and *aparā* is the limited self, that which has descended to the level of the object *anātmā*). *Sadvidyā* is, therefore, the unity of the Universal or Infinite Self and the limited Self. So the teacher states :-

> अत्रापरत्वं भावानामनात्मत्वेन भासनात् ।
> परताहन्तयाच्छादात् परापरदशा हि सा ॥ ५ ॥

योजना :– अत्र (सदाशिवेश्वरावस्थयोः) भावानाम् अनात्मत्वेन भासनात् अपरत्वम्, अहन्तया-आच्छादात् परता च; हि (अतः) सा परापरदशा[1]।

एवमत्र पर्यवसितोर्थः – अत्र—सदाशिवेश्वराख्ये तत्त्वद्वये, भावानाम्—बाह्यान्तरपदार्थानाम्, अनात्मत्वेन भासनात्—इदतया भासनात्, अपरत्वं भवति । तथा अहन्तयाऽऽच्छादनात्—अहन्त्वेन वलनात्, अहन्तया ग्रहणादिति यावत्, परत्वं भवति । "हि" इति अतः शब्दार्थे, अतः कारणात् सा—सद्विद्या परापरमयी भवति, उभय-तत्त्वसमुदायरूपत्वादिति भावः । *Bha II, 227.*

In the two categories *Sadāśiva* and *Īśvara*, objects are not only in non-transcentdental state, b e c a u s e they shine as not-self (*atra bhāvānām anātmatvena bhāsanād aparatvam*), but they are also in the state of transcendence (*paratva*), because they are covered (*ācch dat*) by I-consciousnes, viz., they shine as identical with the Self, (*paratā ahantayā ācchādāt*). The state of *Sadvidyā* which is common to the two categories, the *Sadākhya* and the *Īśvara*, is, in reality, the transcendental-cum-non-transcendental state of the Self (*parāpara-daśa hi sā*).

The teacher further says :-

K5—1 अत्रेदन्तामतेरपरत्वमहन्तया सर्वस्य वेद्यस्याच्छादनात् परतेति परापरावस्थैषा ।
Pvr

भेदधीरेव भावेषु कर्तुर्बोधात्मनोऽपि या ।
मायाशक्त्येव सा विद्येत्यन्ये विद्येश्वरा यथा ॥ ६ ॥

योजना :– बोधात्मनोऽपि कर्तुः भावेषु या भेदधीः सा एव विद्या (शुद्धविद्या) इति अन्ये (मन्यन्ते); (सा भेद-धीः) मायाशक्त्या इव (भवति), यथा विद्येश्वरा (—ख्यः प्रमाता) (येन प्रकारेण विद्येश्वरा वर्तन्तते)[1]।

बोधात्मनोऽपि कर्तुः सकाशात् मायाशक्त्या इव—मायाशक्तिकृतभेदधीवत् या भावानां भेदधीः भवति सा विद्या भवति, इति एवम्, अन्ये रौरवादिगुरवः आहुरिति ।
Bhā II, 229.

Others maintain that *Vidyā* (i.e. *Śuddhavidyā*) is the consciousness of diversity of objects in the subject, who is still of the nature of pure knowledge *(bodhātmano 'pi kartuḥ bhāveṣu yā bheda-dhīḥ sā eva vidyā iti anye manyante).* But this consciousness of diversity is brought about only by the power of *Māyā (sā bheda-dhiḥ māyā-śaktyā eva bhavati),* as it is found in the subjects called *Videśvaras (yathā vidyeśvarākhyaḥ-pramātāraḥ vartante).*

The teacher continues:-

तस्यैश्वर्यस्वभावस्य पशुभावे प्रकाशिका ।
विद्याशक्तिः तिरोधानकरी मायाभिधा पुनः ॥ ७ ॥

योजनाः – (1) (प्रमातुः) पशुभावे (पशुत्वे जातेऽपि सति), तस्य (महेश्वरस्य) ऐश्वर्यस्वभावस्य (ऐश्वर्यस्वरूपस्य) प्रकाशिका विद्याशक्तिः (भवति इति); पुनः तिरोधानकरी (तिरोधानं स्वरूपावरणरूपं मलम् अज्ञानं करोति इति करी कृतवती) मायाभिधा । (Context according to *Pv* and *Bhā.*)

(2) तस्यैश्वर्यस्वभावस्य प्रकाशिका विद्याशक्तिः । पुनः 'पशुभावे' तिरोधानकरी मायाभिधा[1]। (Context in the light of *Pvṛ*. This seems to be to the point.)

K6—1 बोधकर्तृतामयस्यापि भेदेन विश्वेक्षणं विद्येति केचित् । मायाशक्तिरप्येषा विद्यैव । संसारोत्तीर्णत्वात् तत्रस्था मन्त्रेश्वरविद्येश्वराः । *Pvṛ*

K7 - 1 संसारिणामैश्वर्यस्य आत्मनः प्रत्यभिज्ञाने विद्या पशुभावे माया । *Pvṛ*
मायाशक्तिः पुनरचिद्रूपे शून्यादौ प्रमातृताभिमानं प्ररूढं दधती भावानपि चिन्मयान् भेदेनाभिमानयन्ती सर्वथैव स्वरूपं तिरोधत्ते आवृणुते विमोहिनी सा ।
Pv II, 203.

प्रमातुः जाते इति शेषः । प्रमातुः पशुभावे पशुत्वे जातेऽपि सति, तस्य पूर्वोक्तस्य, ऐश्वर्यस्वभावस्य—ऐश्वर्यस्वरूपस्य, विद्याशक्तिः प्रकाशिका भवति इति, न तु इदन्ताप्रकाशिनी भवतीति भावः । *Bhā II, 231.*

In the state of an individual being *(paśu-bhāve)*, it is *Vidyā-śakti* which reveals the supreme power of the Lord *(Ātman)*, viz., *Parameśvara-śakti* or *dṛk-kriyātmikā-śakti (paśu-bhāve tasya maheśvarasya aiśvarya-svabhāvasya prakaśikā vidya-śakti)*. And that power which is responsible for obscuration, is called *Māyā (tirodhāna-karī māyābhidhā punaḥ)*. (Trans. according to the 1st context.)

It is *Vidyā-śakti* which reveals the supreme power (sovereignty) of the Lord (*Ātman*) and that power which is responsible for obscuration in the state of an individual being (*paśu-bhāve*), is called *Māyā*......(Trans. according to the 2nd context.)

The teacher further clarifies the function of *Māyā* :-

भेदे त्वेकरसे भातेऽहंतयानात्मनीक्षिते ।
शून्ये बुद्धौ शरीरे वा मायाशक्तिर्विजृम्भते ॥ ८ ॥

योजना :– तिरोधानम् आवरणरूपं स्फुटयति —भेदे तु एकरसे (एकेन चिन्मात्रसारात्मना —एकेन चिन्मात्रसारत्वेन) भाते, शून्ये बुद्धौ शरीरे वा अनात्मनि अहतया ईक्षिते, (तस्याम् अवस्थायाम्) मायाशक्तिर, विजृम्भते (स्फुरति— प्रसरति) (सर्वं चैवेदं शून्यादि वस्तुतश्चिन्मात्रसारमेव माययैव तावदचिद्रूपतया— अवेद्यतया भासते)[1]।

The power of Māyā displays its activity (*maya-śaktir vijraṁ-bhate*) while it manifests pure diversity (*eka rase bhede*) and identifies the Self with the not-Self (*ahamtaya anātmani ikṣate*), such as *Śūnya* (the void), *Buddhi* (the mind), *Prāṇa* (the vital air) or *Śarīra* (the body).

Maya tattva is the principle of limitation and differentiation. It desolves *Prakāśa* and *Vimarśa* aspects of the *Parama Śiva* and the perception of the world, now, becomes distinct in the process of evolution. *Māyā-śakti* is that power which differentiates objects from subjects. I t v e i l s the pure consciousness (*chinmātṛ-bāga*),

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K8—1 यदा भावा भेदेनेदन्तयैव भासन्तेऽहमिति प्रमातृत्वेन च देहादिः तदा विपर्ययद्वयहेतुर्मायाशक्तिर्विमोहिनी नाम विजृम्भा । *Pvr*

so as to produce the various abhasas of objects. It is, also, defined as veiling power *(vimohini-śakti)*, as it causes delusion *(moha)* by which one arrogates *Śarīra, Praṇa. Buddhi* or *Śunya* to oneself.

The teacher continues :-

यश्च प्रमाता शून्यादि: प्रमेये व्यतिरेकिणि ।
माता स मेय: सन्कालादिकपञ्चकवेष्टित: ॥ ९ ॥

योजना :- यश्च शून्यादि प्रमाता, कालादिक-पञ्चक-वेष्टित: सन् (कालाद्यैः:— काल, नियति, राग, विद्या, कला इति—पञ्चभिश्च परतन्त्रीकृत:), व्यतिरेकिणि प्रमेये (स्वरूपाद्-व्यतिरेकाभिमते नीलादौ) प्रमाता (परिमितत्वेन ईक्षते); स मेय: (मीयमानत्वादेव परिमित: भवति, स स्वयमपि मेयभूत एव)[1]।

एवमत्र संक्षेप: – य:—शून्यादि:, व्यतिरेकिणि—स्वतो भिन्ने प्रमेये, माता भवति, स मेय: सन्—आन्तरं चित्तत्वम् प्रति मेयीभवन् एव माता भवति, अन्यथा स्वयमसिद्ध: सन् कथ परत्र सिद्धिं कुर्यात्, अत एवासौ परिमितत्वात् कालादिपञ्चकवेष्टित: भवति । मेयभावगमनमेव तस्य कालादिपरिच्छेद इति भाव: । यस्तु व्यतिरेकिणि माता न भवति स: स्वयं न मेयी भवति एव यथा चित्तत्वम् । तद्धि शून्यादिभासनसमये तद्रूपमेव भवति इति । *Bha II, 239.*

As a result of *Mayā-śakti*, the limited subject *(pramātā)*, *Śūnya*, etc., who perceives the limited objects as separate from him *(prameye vyatirekini)*, is, in fact, itself an object *(meya)* and, as such, is enclosed by the pentad, viz., the five sheaths consisting of *Kala* (art), *Viyda* (knowledge), *raga* (interest), *Niyati* (place) and *Kala* (time) *(kaladika-pañcaka-veṣṭhitaḥ)*.

Being the offshoots of *Maya*, they cause limitation to the universality of art, knowledge, interest, place and time respectively in relation to various *jīvas* (perceivers). The *Maya-tattva* is, in itself, the connecting link between omnipotence and limited action, omniscience and limited knowledge, perfection and limited interest, omnipresence and limited place, and eternity and limited time. Thus *kalā* represents, in various

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K9—1 यश्च व्यतिरिक्ते प्रमेयजाते प्रमाता शून्यादि: स इदमिति वेद्य एव वस्तुत: कालाद्यैः पञ्चभिश्च परतन्त्रीकृत: । तत्र कालाद्वर्तमानाभासेन तस्य भूतभविष्यत् सम्भव: नियते: कार्यकर्मफलनियम:, रागाद्भोगाभिष्वङ्ग:, विद्याकलाभ्यामचिदात्मनोऽस्वतन्त्रस्यापीषज्ज्ञानक्रिये चित्स्वातन्त्र्यरूपे । *Pvṛ*

limited perceivers, **the limitation** with regard to authorship, or the faculty of doing things, or practising arts; *Vidyā* the limitation with regard to knowledge of particular objects, faculty of knowing and thinking various things; *Rāga* the limitation in regard to interest, that which attributes qualities to perceivers (*pramātas*) and objects perceived (*prameyas*); *Niyati* the limitation in regard to presence in space, that which causes restriction by confining a perceiver to a particular space; and *Kāla* the limitation in regard to presence in time, that which fixes the durations in the acts of perceivers. Thus by the principle of *Māyā* the perceiver loses the divine or superhuman faculties of omniscience, omnipotence, etc., and becomes limited in powers (*saṁkucitaḥ*). This limited perceiver is the same as the *Puruṣa* of the *Sāṁkhyas*.

Puruṣa is the individual subject and *Pradhāna* (or *Prakṛti*) the limited individual object. The latter is the root cause of all subsequent division into *karyas* (objects) and *karaṇas* (capacities) (*sarva-kārya-karaṇa-vibhāga-rūpam pradhānam nama sarvam prameyam*). The remaining twenty-three principles of creation are all included in the category of objects (*prameyam*). The teacher says :-

त्रयोविंशतिधा मेयं यतकार्यंकरणात्मकम् ।
तस्याविभागरूप्येकं प्रधानं मूलकारणम् ॥ १० ॥

योजना :- त्रयोविंशतिधा यत् मेयं, (तत्) कार्य-करणात्मकम्, तस्य (मेयस्य) अविभागरूपि-एकं प्रधानम् (प्रमेयस्य मूलभूतैकाविभागदशा प्रधानाख्या), (तत् प्रधानं मूलकारणम्)[1]।

Meya (object) is of twenty-three kinds, consisting of ten *kāryas*, material elements, and thirteen *karaṇas*, capacities (*trayo-viṁśatidhā-meyaṁ yat karya-karaṇatmakam*). There is one category, called *Pradhana*, which is the state of non-differentiation of all *meyas* (*taśya avibhaga-rūpyekam pradhanam*). And it is the root cause (*mūla-karaṇam*) of all the twenty-three *meyas*.

त्रयोदशविधा चात्र बाह्यान्त:करणावली ।
कार्यवर्गश्च दशधा स्थूलसूक्ष्मत्वभेदत: ॥ ११ ॥

योजना :- अथ बाह्य-अन्त:करणावली च त्रयोदशविधा (पंचकर्मेन्द्रियानि, पञ्च-ज्ञानेन्द्रियानि, त्रिधान्त:करणम्); कार्यवर्गश्च (प्रमेयवर्ग:) स्थूल-सूक्ष्मत्वभेदत: दशधा (सूक्ष्मानि शब्दादि-तन्मात्रसंज्ञानि पञ्च, स्थूलानि पृथिव्यादिसंज्ञानि पञ्च च)[1]।

There are thirteen kinds of capacities *(karaṇas)* including both the internal and the external, and the material elements *(kārya-vargaś ca)* are of ten kinds *(daśadhā)*, falling into two divisions, gross and subtle *(sthūla-sūkṣmatva-bhedataḥ)*.

The thirteen *karaṇas* are (i) the five sense perceptions—hearing (*śrotram*), feeling of touch (*tvak*), sight (*cakṣu*), taste (*rasana*), and smell (*ghrāṇam*); (ii) the five capacities of action—expression (*vāk*), handling (*pāṇi*), locomotion (*pāda*), rejecting refuse (*pāyu*) and function of sex (*upastha*); and (iii) the three capacities of mental operation—undetermined thought *(mana)*, determined thought (*Buddhi*) and self-arrogation (*ahaṁkāra*). *The ten kāryas* are (i) the five physical factors or great elements *mahābhūtas*), namely,—vacuum or void (*ākāśa*), gases, air, etc. (*vāyu*), fire (*agni*), liquids, water, etc. (*jala*) and solids, earth, etc. (*pṛthivī*) and (ii) the five subtle elements (*tanmātras*)—sound (*śabda-tanmātra*), touch feeling (*sparśa-tanmātra*), colour (*rūpa-tanmātra*), flavour (*rasa-tanmātra*), and odour (*gandha-tanmātra*). All these make thirty-six *tattvas*, but Utpaladeva has actually enumerated thirty-two *tattvas*, the categories of the objective reality, implied in *Kriyā* or *Vimarśa* aspect of the Supreme Reality (*Parama-śiva*); those are *Sadākhya-tattva*, *Parameśvara-tattva*, *Sadvidya-tattva*, *Maya-tattva* and its five offshoots, *kalādika-pañcaka* (*Kala*, etc., the five sheaths, given above), *Pradhāna* and its twenty-three offshoots, the thirteen *karaṇas* (capacities) and ten *karyas* (material elements)[2].

Ah. III, ii

प्रमातृ-तत्त्व-निरूपणम् (प्रत्यभिज्ञाकारिकायां आगमाधिकारे द्वितीयमाह्निकम्)

Nature & States of Perceivers :- Divine Hierarchy ; Transmigratory Subjects; Free-soul (*Pati*) and Soul-under-bondage (*Paśu*);

Ks 10,11—1 कार्याणि द्विधा, शब्दस्पर्शरूपरसगन्धाख्यानि सूक्ष्मत्वेन तन्मात्र-संज्ञानि पञ्च, अन्योन्यव्यूहसंबन्धेन स्थूलानि पृथिव्यादिसंज्ञानि तान्येव पञ्च । श्रोत्रत्वगक्षि-जिह्वाघ्राण-नासिका इति पञ्च बुद्धीन्द्रियाणि, वाक्पाणिपादपायूपस्थाख्यानि पञ्च कर्मेन्द्रियानि मनोबुद्ध्यहङ्कारा इति त्रिधान्तः-करणमिति त्रयोविंशतिभेदस्य कार्यकरणात्मनः प्रमेयस्य मूलभूतैकाविभागदशा प्रधानाख्या ।

Pvr

2. See, Kaw, Dr. R. K., "*The Doctrine of Recognition*", 220 ff.

Types of Perceivers (Subjects) ; Their different states; methods for obtaining release ; *Samāveṣa* :-

Ahnika ii of the third adhikāra (book) of the text, entitled *Āgamādhikāra*, deals with the deities, various kinds of perceivers and their different states, etc. This part, as the commentator Abhinavagupta states, is mainly meant for the *Upāsakas* (worshippers). Although it does not have much philosophical interest, yet this treatise on the system would remain incomplete if these matters are omitted from it. In these traditional matters, as derived from the *Āgama Śāstra*, however, Utpaladeva's originality lies in giving proper place to the mythological concepts of the deities, etc., and reinterpereting them in this philosophical system. The teacher gives in the first kārikā the divine hierarchy as follows :-

तत्रैतन्मातृतामात्र-स्थितौ रुद्रोऽधिदैवतम् ।
भिन्नप्रमेयप्रसरे ब्रह्मविष्णू व्यवस्थितौ ।। १ ।।

योजना :– तत्र (एवंभूते तत्त्वस्वरूपे सति), (प्र-)मातृता-मात्र-स्थितौ (प्रमातृतारूपं, तदेव शुद्धम् उपसंहृत-प्रमेयजातं भवति यस्याम् दशायां—अवस्थायां—संहाराख्यायां तस्याम्) अधिदैवत (अधिष्ठातृदेवतात्वं भजमान:) रुद्र: ; भिन्न-प्रमेय-प्रसरे (सपादने) (अधिष्ठातृ-देवता) ब्रह्मा; (तद्–) व्यवस्थितौ (तत्-संतानप्रवहणलक्षणे प्रसरे) (अधिष्ठातृ-देवता) विष्णु:[1]।

Rudra is the presiding deity in the state of non-differentiation or dissolution in which the subject alone exists, divorced from all objects (*pramātṛtā-mātra-sthitau*). *Brahma* is the deity presiding over the creation of the universe consisting of diverse *prameyas* (*bhinna-prameya-prasare*). *Viṣṇu* is the deity that presides over the state of sustenance or continuity of the same (*tad-vyavasthitau*).

The trinity of the deities in this system is the same as that in the Hindu mythology in general with the difference that *Rudra* (*Śiva*) comes first, because the Pratyabhijñā starts from the state of non-differentiation or dissolution of the universe. After dissolution comes creation and the next subsistence. No mention is made abcut the final dissolution of this universe.

K1—1 शून्ये पुर्यष्टकाद्यर्थे सूक्ष्मदेह एव वा प्रमातृमात्रे स्थितौ अन्यप्रमेयोपसंहारे रुद्रोऽधिष्ठाता, भिन्नप्रमेयाभासे सर्गस्थितिहेतू ब्रह्मविष्णू । *Pvr*

मात्रशब्दस्यार्थमाह— तदेव यस्यां शुद्धमुपसंहृतप्रमेयजातं भवति दशायाम् । *Pv II, 216.*

In the next Kārikâ, the teacher gives the nature of transmigratory subjects. their bondage and release :-

एष प्रमाता मायान्धः संसारी कर्मबन्धनः ।
विद्याभिज्ञापितैश्वर्यश्चिद्घनो मुक्त उच्यते ॥ २ ॥

योजना :- एष माया-अन्धः कर्मबन्धनः प्रमाता संसारी (इति) उच्यते; विद्या-अभिज्ञापित-ऐश्वर्यः (स्वरूपप्रकाशन-शक्त्या प्रत्यभिज्ञापदं प्रापितम्-एश्वर्यं यस्य सः) चिद्घनः (अन्य-अचिद्-रूप-व्यामिश्रण-शून्यः चिद्रूपः) मुक्तः (इति व्यपदेशयोग्यः)[1]।

The subject is blinded by *Mayā*, the principle of obscuration (*māyāndhaḥ*) and is fettered by the chains of *karma* (actions) (*karma-bandhanaḥ*). He thus becomes *saṁsārin*, i.e., undergoes births and deaths. He is said to be liberated from bondage when he is made to recognise his powers or Lordliness (*aiśvarya*) by true knowledge (*vidyābhijñāpita-aiśvaryaḥ*) and becomes pure *cit* (centiency) in its original plenitude (*cidghanaḥ*).

The subject (*pramātṛ*) is enveloped by five sheaths, i.e., is affected by the limitations called *kāla* (time), *niyati* (space), *rāga* (interest), *vidyā* (knowledge) and *kalā* (art). His physical body (*sthūla-śarīra*) is subject to change into different states : infancy, boyhood, youth, old age and dissolution His subtle body (*sūkṣma-śarīra*) consisting of *antaḥ-karaṇa* (mind) and senses, etc., follows the innumerable births of the soul—'*deho'pi hi svarūpa-sadṛśyam bālya-yauvanādiṣva-anuvartayan saṁsaratīva ; buddhyādestu janamāntare'pi s a m s a r a ṇ a m (Pv II, 319)*.

Whereas release lies in the removal of the veil of ignorance (*mohaḥ-mūḍhatā*), bondage means *saṁsāra* (cycle of births and deaths) which is the consequence of its non-removal. Either of these is, in essence, only a particular mode of thinking (*abhimanana-mātra-sāram*). As a person affected by an evil spirit (*bhūta*) thinks (through wrong notion) that he has been taken away, is cured of his trouble by removal of his delusion (*moha*) ; so a limited perceiver (*paśu*) thinking, under the influence of ignorance (*moha*), 'I am not the all-powerful Lord'

K2—1 मायीयशून्यादिप्रमाता नियतिनियमितः संसारी विद्यावशादात्मतत्त्वाभिज्ञया मुक्तः । *Pvṛ*

(*nàham īśvaraḥ*) is cured of his inferiority complex by the Pratyabhijña Śāstra which teaches him, "you are the great Lord possessing freedom (*svātantrya*) with respect to your powers of knowledge and action......" It is stated that recognition of the Self is achieved by a perceiver in his life time by dint of *abhyasa* (practice) of *Śaiva-yoga*, as prescribed in the *Śaiva-śistra*. By practising *samaveṣa* (*Śaiva yoga*), he realises the identity of his Self with the Supreme Self with the result that, in this very bodv, he manifests divine powers, namely, *animā*, *laghima*, etc, to a limited extent. It is also believed that when he quits his body and his limited vital airs cease to function, he attains the state of univarsal consciousness (*viśvātmakatā*).

The teacher continues :-

स्वाङ्गरूपेषु भावेषु प्रमाता कथ्यते पतिः ।
मायातो भेदिषु क्लेशकर्मादिकलुषः पशुः ॥ ३ ॥

योजना :– (मुक्तः स) प्रमाता स्वाङ्गरूपेषु भावेषु पतिः कथ्यते; मायातो भेदिषु (भावेषु) (स प्रमाता) क्लेश-कर्मादि-कलुषः पतिः) पशु (कथ्यते)[1]।

The released soul (subject) is called *Pati* (Lord) *(pramāta kathyate patiḥ)*, when he looks upon the objects as non different from himself *(svāṅga-rūpeṣu bhaveṣu)*. He is called *Paśu* (limited and fettered subject), when he perceives the objects as separate from himself, by *Māva (mayatu bhediṣu paśuḥ kathyate)*, and is defiled by sufferings (*kleśa*) and actions *(karma) (kleśa-karmadi-kalusaḥ)*.

Pati (free soul) sees all objects as part and parcel of his own Self whereas *Paśu* (a fettered soul) suffers miseries, as a consequence of his actions.

Paśu (the limited perceiver) is defined as one who possesses the three impurities *(malas)* : *Āṇava*, *Kàrma* and *Mavīya* which are explained as follows :-

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K3—1 ऐश्वर्यदशायां प्रमाता विश्वं शरीरतया पश्यन् पतिः, पुंस्त्वावस्थायां तु रागादिक्लेशकर्मविपाकाशयैः परीतः पशुः । *Pvr*

यश्चासौ मुक्तः स भावान् स्वाङ्गवदभिमन्यमानः प्रमिमीते,—इति स तेषां स्वामी स्वरूप-परमार्थसमर्पणाच्च पालकः, इति पतिरुपदिष्टः शास्त्रे । मायाशक्तिकृतभेदान् व्यतिरिक्तानेव सतो यदा मिमीते तदा तैरेव मेयैः पाशरूपैः पाशितः,—इति पशुरुक्तः ।
Pv II, 220.

स्वातन्त्र्यहानिर्बोधस्य स्वातन्त्र्यस्याप्यबोधता ।
द्विधाणवं मलमिदं स्वस्वरूपापहानितः ॥ ४ ॥

योजना :– (यदेव-एतत् पशुरूपं तदेव आगमेषु त्रिविधं मलम् इत्याह)—इदम् आणवं मलम् स्व-स्वरूप-अपहानितः (जातम्); (तत्) द्विधा ; (i) बोधस्य स्वातन्त्र्यहानिः, (ii) स्वातन्त्र्यस्य-अबोधता अपि[1] ।

एवमत्र संक्षिप्तार्थः :– इदम् आणवमलं कर्तृ अपरिमितस्य प्रमातुः अणुभावापादकं मलम् इति-एवं स्वस्वरूपापहानितः द्विधा भवति, इति किमति? बोधस्य चिन्मात्रस्य, स्वातन्त्र्यहानि—ज्ञातृत्वस्य संकोचः एकः प्रकारः, तथा स्वातन्त्र्यस्य-कर्तृत्वस्य अबोधता—बोधव्यतिरिक्ताभिमानः द्वितीयः प्रकारः । *Bha II, 249.*

The impurity, called *Āṇava*, is that which is due to loss of the essential nature of the Self, viz., loss of the powers of knowledge and action in his consciousness (*sva-svarūpa-apahānitaḥ*). *Āṇava*, the innate impurity, veils the cognitive and active powers of the Self and thus makes him imperfect and limited in nature (*enāsay aṇuḥ-saṁkucito jātaḥ*). By this impurity, the Self loses its *svātantrya* (the self-dependent power). *Āṇava* is of two kinds (1) the loss of freedom of knowledge (*bodhasya svātantrya-hāniḥ*) and (2) the loss of knowledge of *svātantrya*, viz., freedom of action (*svātantryasya-api-abodhatā*).

भिन्नवेद्यप्रथात्रैव मायाख्यं जन्मभोगदम् ।
कर्तर्यबोधे कार्मं तु मायाशक्त्यैव तत्त्रयम् ॥ ५ ॥

योजना :– अत्रैव, (सति आणवे मले द्विप्रकारे) भिन्नवेद्यप्रथा (वेद्यमभिन्नमपि भेदेन यद् प्रथते अवभाति तद्) मायाख्यं (मलम्); (तत्) जन्मभोगदम्; कर्तर्यबोधे (अबोधात्मक-कर्तृगतं) कार्मं (धर्माधर्मरूपं कार्म मलम्) तु; तत्-त्रयं (मलत्रयम्) मायाशक्त्या एव (उत्पद्यते-इति)[1]।

K4—1 स्वतन्त्रबोधः परमार्थस्तथारूपत्वादेव पूर्णस्तस्य स्वातन्त्र्यादेव तथेच्छया स्वातन्त्र्यं विना बोधमात्रनिर्माणे बोधतां विना स्वातन्त्र्यमात्रनिर्माणे वा पूर्णत्वाभावेन परिमितत्वाद्द्विधाणुत्वं तात्त्विकरूपविपर्यासान्मलत्वं । *Pvr*

ज्ञातृकर्तृरूपं तावत् चित्तत्त्वस्य स्वरूपं, तस्यापहारो नाम आणवं मलं येन-असौ-अणुः-संकुचितो जातः । *Pv II, 221*

एपमत्र संक्षिप्तार्थः :- अत्रैव—द्विरूपे आणवे मले स्थिति सति, भिन्नवेद्यप्रथा मायाख्यं मलम्—मायीयं मलं भवति । कर्तरि-अबोधे—बोधव्यतिरिक्ते—बोधव्यतिरिक्तस्वरूपे सति कार्ममलं भवति, कीदृशम्? जन्मभोगदम्, तत्त्रयं मायाशक्त्यैव ।

Bhā II, 249.

The impurity, called *Māyīya*, is that experience in which the object is viewed as different from the subject *(bhinna-vedya-prathā)*. Births and fruits of actions are due to it *(janma-bhoga-dam)*. The impurity, called *Kārma*, belongs to the subject who lacks sentiency *(kartarya-bodhe)*, i.e., the subject looked upon as *śarīra* (the body), *prāṇa* (the vital air), etc. All the three impurities are caused by the power of *Māyā* (*māyā-śaktyaiva tat-trayam*). Hence they are also called *Māyīya*.

Māyīya is an impurity caused by *Māyā*, the principle of limitation, by which the perceiver is cut off, as it were, from the Universal Consciousness and becomes a separate entity. *Kārma* is that impurity of the subject by which he lacks the knowledge of right and wong *(dharma* and *adharma)*. Due to this the subject considers himself to be the body, the vital air, etc., as separate from the real Self. The limited perceivers affected by these three impurities are placed in the lower category, because they consider themselves as apart from the Universal Consciousness and lack *svātantrya* (freedom). They thus suffer from births and deaths and other afflictions which are beyond their control.

From this Kārikā, the teacher defines the different types of perceivers. He says :

शुद्धबोधात्मकत्वेऽपि येषां नोत्तमकर्तृता ।
निर्मिताः स्वात्मनो भिन्ना भर्त्रा ते कर्तृतात्ययात् ।। ६ ।।

योजनाः– शुद्धबोधात्मकत्वेऽपि (वेद्य-अनुपरक्त-बोधानामपि) येषां उत्तमकर्तृता (पूर्णकर्तृता) न (अस्ति), ते कर्तृता-अत्ययात् (कर्तृताया उत्तमस्वातन्त्र्यलक्षणाया 'अत्ययात्' अभावात्) भर्त्रा (परमेश्वरेण) स्वात्मनो भिन्ना निर्मिताः[1]।

K5—1 अत्रैव द्विधाणवे वेद्यमभिन्नमपि भेदेन यदाभाति तदातोऽपि विपर्यासनाम्ना मायीयमलम् । अहेतूनामपि कर्मणां जन्मादिहेतुभावेन विपर्यासादबोधात्मककर्तृगतं कार्मं, तन्मलत्रयनिर्माणे प्रभोरिच्छा माया शक्तिरुच्यते । *Pvr*

Those, who have pure knowledge, but, at the same time, are without the power of perfect freedom of action *(śuddha-bodhātmakatve 'pi yeṣām nottama-kartṛtā)*, are made separate from Himself by the great Lord *(bhartrā svātmano bhinnaḥ nirmitāḥ)*, because of the absence of freedom of action in them *(kartṛta-atyayāt)*. (Contd. in the next Kārikā.)

बोधादिलक्षणैक्येऽपि तेषामन्योन्यभिन्नता ।
तथेश्वरेच्छाभेदेन ते च विज्ञानकेवला: ॥ ७ ॥

योजना :– बोधादिलक्षणैक्येऽपि (बोधत्वनित्यत्वादि-अभेदेऽपि) ईश्वर-इच्छा-भेदेन तथा तेषाम् अन्योन्यभिन्नता (भवति) ; ते च विज्ञानकेवला: (विज्ञानकेवलाख्या: प्रमातारा:)[1]।

Although there are the same characteristics, as perfect knowledge, eternity, etc. in all of them *(bodhādi lakṣanaikye 'pi)*, yet they are different from one another *(teṣām annyonya-bhinnatā)*, because of the will of the Lord to exist differently, or because of the difference created in them by the will of God *(tathā-īśvara-icchā-bhedena)*. Such subjects are called *Vijñāna-kevalas* (*te ca vijñāna-kevalaḥ*).

Such subjects possess pure knowledge of *Ātman* but lack higher *svātantrya* (freedom) and *svātma-viśrānti* (resting in the Self); as such they consider themselves as separate from *Svātman*. Though they are said to have passed the state of arrogating to themselves the position of the body, the vital air, the mind and the void, looked upon as the Self in different schools, by knowing their essential nature to be pure knowledge, they are yet separate from the Self, because of the will of the Lord. They are said to possess only one impurity, the *āṇava-mala*. They lack the self-dependent power of knowledge (*svātantrya-hāniḥ bodhasya*).

K6—1 वेद्यानुपरक्तबोधानामपि पूर्णकर्तृत्वशून्यात् स्वरूपादन्यत्वेन प्रभुणा निर्माणम् (कृतम्) । *Pvṛ*

K7—1 शुद्धबोधानां बोधत्वनित्यत्वाद्यभेदेऽप्यन्योन्यभेदस्तथैवेश्वरेण निर्माणान्नान्यथा ते च सांख्यपुरुषप्राया विज्ञानाकला उच्यन्ते । *Pvṛ*

तत्र विज्ञानकेवलो मलैकयुक्त:,—इत्यादौ 'विज्ञानं' बोधात्मकं रूपं 'केवलं' स्वातन्त्र्यविरहितमेषाम् इति । *Pv II, 224.*

शून्याद्यबोधरूपास्तु कर्तारः प्रलयाकलाः ।
तेषां कार्मो मलोऽप्यस्ति मायीयस्तुविकल्पितः ॥ ८ ॥

योजना :- अबोधरूपास् तु शून्यादि-कर्तारः प्रलयाकलाः (उक्ताः); तेषां कार्मो मलोऽपि-अस्ति; मायीय-(मायामल-) स्तु (तु-समुच्चये) विकल्पितः (एषाम् अव्यवस्थित-विषयत्वेन—वेद्ययोगायोगाभ्यां विकल्पितः) भवति[1]।

एवमत्र संक्षिप्तार्थः- तु—व्यतिरेके, शून्याद्यबोधरूपाः कर्तारः प्रलयाकलाः भवन्ति । तेषां प्रलयाकलानाम्, कार्मो मलोऽपि—संस्काररूपः कार्माख्यो मलोऽपि, अस्ति, न केवलं संस्काराभावरूपः आणवः । तु—व्यतिरेके । तेषां मायीयो मलोऽपि कल्पितः भवति, संस्कारभावेन स्थितत्वात् । *Bha II, 253.*

The subjects *Śūnya*, etc., who are lacking knowledge, are called *Pralayākalas* (*śūnyādi-abodha-rupāḥ pralayākalāḥ*) They have the impurity of *Karma*, besides *Āṇava*, but it is not certain whether they may or may not have impurity of *Māyā* (*teṣām kārmo malo 'pi asti; māyīyastu vikalpitaḥ*).

Paralayākalas, known also *Akalas*, are those perceivers who, lacking knowledge, formerly (i.e , in the state of creation) arrogated to themselves the position of *Śarīra* (the body), etc., and are rendered destitute of senses and bodies in the state of dissolution. They remain without the bodies, etc , till the end of the dissolution. When the new creation takes place, they readopt bodies, etc. They do not only possess *Āṇava-mala* (innate impurity) but also *Kārma-mala* in the form of the residual traces of their actions, good or bad (*dharma* or *adharma*), performed by them in their former lives. They may or may not be affected by *Māyīya-mala*, yet they possess ignorance of *svatantrya* (*svātantryasyāpi-abodhatā*).

बोधानामपि कर्तृत्वजुषां कार्ममलक्षतौ ।
भिन्नवेद्यजुषां मायामलो विद्येश्वराश्च ते ॥ ९ ॥

K8 – 1 शून्ये प्राणादौ देहरूपतातिक्रमेणाहन्तया स्थिताः प्रलयकेवलिनः । तेषामणूनां कर्मसंस्कारोऽप्यस्ति, मायामलस्तु वेद्ययोगायोगाभ्यां विकल्पितः । *Pvr*

प्रलयाकलाः— प्रलयेन कृताः 'अकलाः' कलातत्त्वोपलक्षितकरणकार्यरहिता अबोधरूपाः कर्तारश्च । ...... स्थूलदेहेन्द्रियात्मक-कार्य-करण-वियोगरूपत्वं तु प्रलयाकललक्षणं सर्वेषां तुल्यम् । *Pv II, 225.*

योजना :- बोधानाम्-अपि (चिन्मात्रमेवात्मतया पश्यन्ति ये तेषाम्), कर्तृत्वजुषाम् (कर्तारस्तत एव सर्वज्ञाः सर्वकर्तारश्च ये तेषाम्), कार्म-मल-क्षतौ (कार्म-मल-नाशे, कार्ममल-उत्तीर्णाः सन्तः), ते विद्येश्वराख्या (प्रमातारः); भिन्नवेद्य-जुषां (भिन्नवेद्य-भावत्वेन वर्तमानानाम्, तेषां) मायामलो (मायामलम्) (भवति)[1]।

The subjects, who have known themselves as pure consciousness and have become all-knowing and all-doing (*bodhānām api kartṛjuṣam*), on desturuction of their impurity of *Karma* (*kārma-mala-kṣatau*), possess the impurity of *Maya*, because they are attached to the enjoyment of objects, as separate from themselves (*bhinna-vedya-juṣām*). They are called *Vidyeśvaras* (*vidyeśvaraś ca te*).

Vidyeśvaras are those perceivers who neither possess *Āṇava-mala* nor *Karma-mala*, but are affected by pure *Māyīya-mala*. They look upon themselves as self-consciousness (*cinmātṛ*) and are omnipotent and omniscient. They have, however, the traces of the determinate knowledge of the bodies, the senses, the *lokas*, etc. *Vidyeśvaras* and *Vijñāna-kevalas* are not born again and again, though they are still affected by *Māya*. *Pralayākalas* do also remain inexistent for some time till the end of dissolution.

देवादीनां च सर्वेषां भविनां त्रिविधं मलम् ।
तत्रापि कार्ममेवैकं मुख्यं संसारकारणम् ॥ १० ॥

योजना :- देवादीनां च सर्वेषां भविनां (संसारिणाम्) त्रिविधं मलम् तेषां च त्रयोऽपि युगपत्-मलाः सन्ति एव); तत्रापि (मलत्रयमध्ये) कार्मम (मलम्) एव एकं मुख्यं संसार-कारणम्[1]।

Although all the gods and other perceivers, viz., transmigratory souls (*bhavināḥ*), have all the three impurities (*devādīnâm ca sarveṣam bhavinām trividham malam*), yet the chief among them is *Kārma*, which

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K9—1 कर्तृत्वयोगेऽपि बोधानां कार्मोत्तीर्णानां विद्येश्वराख्यानां भिन्नवेद्यभावत्वेन मायामलम् । *Pvṛ*

विद्येश्वराः शुद्धविद्यानिष्ठाः मन्त्राख्याः प्रमातारः । *Bhā II, 253.*

कर्तारस्तत एव सर्वज्ञाः सर्वकर्तारश्च ते विद्येश्वराः । (अप्रतिहतज्ञानक्रिया इत्यर्थः । अप्रतिहतज्ञानक्रियात्वे चाणवमलाभाव इति स्वत एव सिद्धम्) । *Pv II, 226 & fn.*

is the cause of a succession of births (*samsāra*) (*tatrāpi karmam eva ekam mukhyam saṁsāra-kāraṇam*).

All the created beings, gods, etc., are of fourteen kinds as given in the *Śaiva-śistra*, who are transmigratory (*bhavināḥ—saṁsāriṇāḥ*) and possess all the three impurities. The transmigratory beings are of two kinds, because of the rise and disappearance of the three impurities in them, viz., *paśus* and *patis*. *Paśus*, the limited perceivers, experience only the three ordinary states: *Suṣupti* (deep sleep), *svapna* (dream state) and *jāgrat* (waking state); *patis*, the free souls or **the relesed souls, enter into** *samāveṣa* in the *turyā* (the fourth state) and *turyātita* (beyond the fourth state). This is explained by the teacher in the following Karikas.

In this Kārikā, the teacher gives the characteristics of the limited **perciever** (*paśu*) who experiences the ordinary three states, waking, **the dream state** and the deep sleep.

कलोद्बलितमेतच्च चित्तत्त्वं कर्तृतामयम् ।
अचिद्रूपस्य शून्यादेर् मितं गुणतया स्थितम् ॥ ११ ॥

योजना :– अचिद्रूपस्य शून्यादेः (माया-प्रमातुः संबन्धि) एतत् कला-उद्बलित (कला-तत्त्वेन अनुप्राणितं), कर्तृतामयं चित्-तत्त्वं (स्वातन्त्र्यं) गुणतया (अप्रधानत्वेन) मितं (परिमित) स्थितम् । (सेयं जाग्रत्-स्वप्न-सुषुप्तिरूपा संसारावस्था)[1] ।

एतद्—देहादिभावमागतं सकल-प्रमातृरूपम्, चित्तत्व—चितः स्वरूपम्, अचिद्रूपस्य जडस्य देहादेः शून्यादि-प्रमातृ-चतुष्टयस्य, गुणतया स्थितम्—धर्मतया स्थितं भवति । कीदृशम्? कलया किञ्चित्कर्तृत्वरूपेण कलातत्त्वेन, उपोद्बलितम्—अनुप्राणितम्, अतएव कर्तृता-मयम्—कर्तृतास्वरूपम् । कुतो गुणत्वेन स्थितम् इत्यपेक्षायाम् विशेषणं

K10—1 ये त्वेते मायातत्त्वान्तरालपरिवर्तिनो देवादयः स्थावरान्ताश्चतुर्दशधा शास्त्रेषु परिगणितास्ते सर्वे 'भविनः' संसारिणः, तेषाञ्च त्रयोऽपि युगपन्मलाः ।
Pv II, 227.

K11—1 कला उद्बलितं - कलाख्येन परमेश्वरशक्त्यात्मना तत्त्वेन 'उपोद्बलितम्' अनुप्राणितं मलेन न्यक्कृतं सद्-उद्बोधितं । ...... इदन्तापन्नदेहादिशून्यान्तप्रमेयभागनिमग्नत्वात् प्रमेयं...... इदन्तैवान्तर्लीनाहंभावाः संसारिणां परिस्फुरन्ति । *Pv II, 230.*

हेतुत्वेन-आह 'मितम्' इति । यत: तार्किका: हि प्रामतारं प्रति ज्ञानस्य गुणत्वमेव कथयन्ति । (Contd.) *Bhā II, 259.*

The principle of free consciousness *(cit-tattva)* that constitutes the limited subjects, *Śūnya*, etc , which are devoid of sentiency (*acid-rūpasya śūnyādeḥ)*, remains as limited **(*mitam)*** and occupies a subordinate position (*guṇatayā sthitam)*, decending to the level of an object. In this state, the conscious principle is endowed with the power of action in predominance *(kartṛtā-mayam)* and is developed by the power of kalā *(kalodbalitam)*.

Now the teacher gives the characteristics of *Pati*, the free soul, who enters the fourth state *(turyā*) and beyond the fourth (*turyātīta)*, which are experienced by him in *Samāveśa* (yogic concentration or realization).

मुख्यत्वं कर्तृतायाश्च बोधस्य च चिदात्मन: ।
शून्यादौ तद्गुणे ज्ञानं तत्समावेश-लक्षणम् ॥ १२ ॥

योजना :– समावेश-लक्षनम् (चिदात्मन: समावेश-लक्षणं) तत्-ज्ञानं चिदात्मन: **बोधस्य** च कर्तृतायाश्च मुख्यत्वं शून्यादौ तद्गुणे (तयोर् गुणे) च (इति मतम्)[1]।
तु—व्यतिरेके । कर्तृताया मुख्यत्वं यद् भवति शून्यादौ तद् गुणे सति, गुणत्वेन ज्ञाते सतीति यावत्, चिदात्मन:—चिद्रूपस्य बोधस्य च मुख्यत्वं यद् भवति तत् समावेश-लक्षनम्—तुर्यातुर्यातीतसमावेश-स्वरूपं ज्ञानं भवति इति । *Bhā II, 259-260.*

Jñāna (true knowledge) is the essential requisite of *samāveśa*, i e., penetrating into the reality *(tat-samāveśa-lakṣaṇam)*; it consists in equal predominance of both knowledge and free action of the Self *(cidātmanaḥ kartṛtāyāś ca bodhasya ca mukhyatvam)* and the consequent subordinate position of *Śūnya*, etc., (looked upon as limited perceivers). In this state, the *Śūnya*, etc., remain as subordinate to the sentient Self (*Cidātman) (śūnyādau tadgune)*.

In the following Kārikas are given the definitions of the three states, *suṣupti* (dreamless sleep), *svapna* (dreaming state), *jāgrat* (waking state). In the Āgamas, *Suṣupati* is defined as follows:—

शून्ये बुद्ध्याद्यभावात्मन्यहन्ताकर्तृतापदे ।
अस्फुटारूपसंस्कार-मात्रिणि ज्ञेयशून्यता ॥ १३ ॥

योजना :– (तत्र सुषुप्तौ) शून्ये (शून्ये प्रमातरि) ज्ञेय-शून्यता (तत्र ज्ञेयानाम्

अभावरूपता); (कीदृशे शून्ये?) बुद्ध्यादि-अभावात्मनि (बुद्ध्यादीनां देहादि-नीलान्तानाम् अभावरूपे शून्यत्वमुच्यते — तादृशे तथाभूते), अहन्ता-कर्तृतापदे (अहन्तारूपं कर्तृताया पदं — तादृशे), अस्फुट — अरूप-संस्कार मात्रिणि (अस्मिन्नस्तीति तादृशे शून्ये, संस्कार शेषता)[1]।

बुद्ध्याद्यभावात्मनि तथा अहन्ताकर्तृतापदे उत्तरकाले 'न किञ्चिदवेदिषम्' इति स्मृति-रूप-परामर्शान्यथानुपपत्तेः अहन्तारूपकर्तृतापरामर्शयुक्ते, तथा अस्फुटम् अरूपं संस्कारमात्र-अस्मिन्नस्तीति तादृशे, शून्ये — सुषुप्तरूपे शून्यपदे, ज्ञेयशून्यता — ज्ञेयराहित्यम्, ज्ञेयस्य संस्कारमात्रेणावस्थानमिति यावत्, भवति इति । *Bhā II, 262.*

The absence of object of knowledge characterises the *Śūnya-pramātā*, i. e., the perceiver in the state of deep sleep (*śūnye jñeya-śūnyata*). In this state, the perceiver is devoid of *Buddhi*, etc., (*buddhyādi-abhavātmani*), but he arrogates to himself the subjectivity, viz., 'I'-ness (*ahantā-kartṛtā-pade*) and which refers only to the vague and formless residual trace (*asphuṭ rūpa-saṁskāra-matrini*). (Contd.)

In this karika, the definition of *suṣupati* is continued :—

> साक्षाणामान्तरी वृत्तिः प्राणादिप्रेरिका मता ।
> जीवनाख्याथवा प्राणोऽहन्ता पुर्यष्टकात्मिका ।। १४ ।।

योजना :– (तत्रैव सुषुप्तरूपे शून्ये प्रमातरि) अक्षाणाम् (बुद्धीन्द्रियकर्मेन्द्रियानां) प्राणादिप्रेरिका (प्राण-अपान-समान-उदान-व्यानात्मके वायुचक्रे प्रेरणात्मिका शक्तिः) सा आन्तरीवृत्तिः (सैव प्राणादिप्रेरनात्मिका शक्ति-रूपान्तरीवृत्तिः — आन्तरव्यापार-रूपा वृत्तिः) (सा) जीवनाख्या (इन्द्रिय-वर्गस्यजडस्य जीवन-लक्षणा-वृत्तिः) मता (शून्ये) अथवा प्राणे अहन्ता (अहन्ता कीदृशी?) पुयष्टकात्मिका (पुर्यष्टक-रूपा इति — प्राणादिपञ्चक, बुद्धीन्द्रियवर्गः, कर्मेन्द्रियगणः, निश्चयात्मिका धीः — इति पुर्यष्टक-तद्-रूपा)[1]।

K12–1 सम्यगावेशनमेव समावेशः । *Pv II, 231.*

K13–1 सुषुप्तस्य श्लोकत्रयेण सूषुप्तावस्थालक्षणकथनम् :–इह चित्तत्त्वं स्वस्वरूपम् आच्छादयत्......यश्चित्तत्त्वस्य स्वरूपाच्छादनभागः स एवोत्तरभागान्तरासंकीर्णो यदा विश्राम्यति तदनुदयाद्वा तत्प्रध्वंसाद्वा प्रलय इव तदनादरणाद्वा निद्रासमाधिमूर्च्छादाविव, तत्रैव चाहन्तारूपं कर्तृतायाः पद परामर्शोऽस्फुटत्वादरूपात्मना संस्कारेण शुद्धेन वेद्यपदवीमप्राप्तेन युक्तो भवति......अत एव संस्कारशेषीकृतज्ञेयरूपः 'शून्य' इत्युच्यते । ...यतस्तत्र ज्ञेयानां 'शून्यता' अभावरूपता सस्कारशेषता । अमुमेवाशयमागमोऽप्याह :–

> 'अशून्यः शून्य इत्युक्तः शून्यश्चाभाव उच्यते ।
> अभावः स तु विज्ञेयो यत्र भावाः क्षय गताः ।।' *Pv II, 233-235 & fn.*

एवमत्र योजना :– अक्षाणाम्—सर्वेन्द्रियाणाम्, आन्तरीवृत्तिः—आन्तरव्यापार-रूपा, तथा प्राणादि-प्रेरिका, सा (शून्ये एव) अहन्ता जीवनाख्या मता । अथवा प्राणे स्थिता अहन्ता जीवनाख्या मता । अहन्ता कीदृशी? पुर्यष्टकात्मिका, पुर्यष्टकरूपेत्यर्थः ।
Bhā II, 264.

In the *Śūnya*, there is the internal activity of senses (*sākṣānam-āntarī vṛttiḥ*), which sets the vital airs, etc., in motion (*prānādi-prerika*), and that which is the so-called life (*jīvanākhyā matā*); or it is the subjectiveness (ego) arrogated to one's vital airs—*prāṇas* (*prane 'hantā*) and which consists of the group of eight (*pūryaṣṭakātmikā*).

The deep sleep—*suṣupti*—is the state of rest of the conscious thinking subject in the *prāṇa* (vital air) which is in the state of *Śūnya* (void). (Contd.)

The definition of deep sleep is continued in this kārikā also:—

तावन्मात्रस्थितौ प्रोक्तं सौषुप्तं प्रलयोपमम् ।
सवेद्यमपवेद्यम् च मायामलयुतायुतम् ॥ १५ ॥

योजना :– तावत् मात्रस्थितौ (तावत्येव शुद्धे या विश्रान्तिः तावत्येव शून्यतामात्रे एव प्राणे), सौषुप्तं (अत्र सुप्तः प्रमाता) प्रोक्तम्, (कीदृशं सौषुप्तं?), प्रलयोपमम्, सवेद्यम् अपवेद्यं च, मायामलयुतम् (मायामलयुतं—सहितं—तद् सवेद्यम्, मायामलायुतम्—अभावात्—अपवेद्यं तत्)[1]।

K14—1 तत्रैव शून्ये प्रमातरि समवेता प्राणापानसमानोदानव्यानात्मके वायुचक्रे प्रेरणात्मिका शक्तिः............बुद्धीन्द्रिय-कर्मेन्द्रियवर्गौ तयोरान्तरीवृत्तिः । एवं शून्य एवाहन्ता अक्षचक्रोपोद्बलिता जीवनम्,—इति स शून्य एव जीवः संसरति । ....सैव प्रेरणात्मिका शक्तिरूपान्तरी वृत्तिः, यतोऽक्षवर्गस्य जडस्य जीवन-लक्षणां वृत्तिं— 'यतःकरणवर्गोऽयं विमूढोऽमूढवत्स्वयम् । सहान्तरेण चक्रेण......' ...इति रीत्या स्वावेशवशादुत्थापयन्ती जीव इत्युच्यते...प्राणादिमारुतविशेषप्रेरणामयी सैव 'अहम्' इत्यधिशयाना जीवनं, तदा प्राण एव जीवः संसारी स एव शून्यः । प्राणश्च पुर्यष्टकशब्दवाच्यः, प्राणादिपञ्चकं बुद्धीन्द्रियवर्गः कर्मेन्द्रियगणो निश्चयात्मिका च यतो धीर्व्यज्यते । तन्मात्रपञ्चकं मनोऽहंबुद्धय, इत्यन्ये वदन्तः । *Pv II, 235-237.*

K15—1 तावत्येव शून्यतामात्र एव प्राणे ।......प्राणसुषुप्ते तु स्पर्शकृतस्य सुख-दुःखादेर्भावात् मायाख्यमस्ति मलम् इति सवेद्यं तत् । एवं गाढागाढसुषुप्तद्वितयवत् प्रलयोऽपि मन्तव्यः ।......तत्रापि श्रमकृतं निद्रा, धातुदोषकृतं मूर्च्छा, द्रव्यकृतं मदोन्मादादि, स्वातन्त्र्यकृतं समाधिः—इत्याद्यवान्तरभेदाः । केचित् समाधिरूपं सवेद्यमन्यदपवेद्यम्—इति प्रपन्नाः । *Pv II, 237-238 & fn.*

Suṣupti is like the state of dissolution (***pralayopamam***). it is of two kinds (1) that in which the objective consciousness persists (***savedyam***) and (2) that in which there is no objective consciousness (***apavedyam***). In the former, the subject has the impurity of *Māyā*; but, in the latter, he is free from it (*māyā-mala-yutayutam*).

In this kārika, the dreaming state *(svapna)* of the perceiver is defined:—

मनोमात्रपथेऽप्यक्षविषयत्वेन विभ्रमात् ।
स्पष्टावभासा भावानां सृष्टिः स्वप्नपद मतम् ॥ १६ ॥

योजना :– मनोमात्र-पथेऽपि (निद्रायमाणस्य मनोमात्रस्थितत्वात्—न प्रमात्रन्तर-साधारणीयं सृष्टिः) विभ्रमात् (भ्रान्त्या–भ्रान्तत्वमेव चास्थैर्यम्), अक्ष-विषयत्वेन (बाह्येन्द्रिय-विषयत्वेन) स्पष्ट-अवभासा (स्पष्टेन वपुषा भासन-योग्याः, स्पष्टम् अवभासमानानाम्) भावानां सृष्टिः स्वप्नपदं मतम्[1] ।

The state of dreaming of subjects is that in which the creation of objects remains within the span of mind only (*mano-mātra-pathe'pi*), and is such that, due to illusion (***vibhramāt***), the objects shine so clearly as if they are related to the external senses (***bhāvanām sṛṣṭiḥ akṣa-viṣayatvena spaṣṭāvabhasa***).

The wakeful state *(jāgrat)* of perceivers is defined in this kārika:—

सर्वाक्षगोचरत्वेन या तु बाह्यतया स्थिरा ।
सृष्टिः साधारणी सर्वप्रमातॄणां स जागरः ॥ १७ ॥

योजना :– या तु सर्व-अक्ष-गोचरत्वेन, बाह्यतया-अस्थिरा, सर्व-प्रमातॄणां साधारणी सृष्टिः स जागरः[1]।

K16—1 मनोमात्र-स्थितत्वादेव न प्रमात्रन्तरसाधारणीयं सृष्टिः । ......तद् यद्यपि यावद्भाति तावत्तथैव, तथाप्युत्तरकालं प्रबुद्धस्य न तथा,—इति परामर्शेन् तद्रूपं निर्मूलत्वेनावभाति, इति भ्रान्तम् । ......भ्रान्तत्वमेव चास्थैर्यम् । *Pv II, 240.*

K17—1 यत्र तु बाह्याक्षविषयं सर्वप्रमातृसाधारणत्वं च निश्चयानुवृत्या बाधारहितया परमार्थत्वेन चकास्ति, तत एव स्थैर्यं विषयस्य सा सृष्टिः पशोः जागरः । *Pv II, 241.*

And the wakeful state (*jāgarah*) of the subjects is that in which the creation of the objects is common to all subjects (*sarva-pramātṛṇām sādhāraṇī sṛṣṭiḥ)*, and has stability (*sthira*) inasmuch as it is external (*bahyatayā*), being the object of the senses (*sarva-akṣa-gocaratvena)*.

Finally, the teacher introduces an aspirant to *Turyā* and *Turyatīta* states for realization:—

हेया त्रयीयं प्राणादेः प्राधान्यात् कर्तृतागुणे ।
तद्धानोपचयप्राय-सुखदुःखादियोगतः ॥ १८ ॥

योजना:- प्राणादेः प्राधान्यात्, कर्तृता (स्वातन्त्र्यस्य)-गुणे तत् (कर्तृता)-हान-उपचय-प्राय-सुख-दुःखादि-योगतः, इयं त्रयी (जाग्रत-स्वप्न-सुषुप्तावस्था-त्रयी) हेया (त्याज्या) (अर्थात् —तत्-स्थैर्यात्मकतुर्यातीतदशान्तमुपादेयम्)[1] ।

अयं सक्षेपेण सूत्रार्थः :- कर्तृतारमन्यप्रधानीकृते प्राणादेस्तदपेक्षया प्राधान्येन हेतुना तस्य स्वातन्त्र्यभागस्य-उपचयबलोदित-सुख-दुःख-विषय-हानादानादि परिश्रमान्तरैस्त्रयीमपि दशां मुमुक्षुर्हेयत्वेनाभिमन्येतेति । *pv II, 241 fn.*

The three states, mentioned above, are to be given up (*heyā iyam trayi*), because of the predominance of *prāṇa*, etc., and the subordinate position of 'freedom of power of action', viz-, *svātantrya*, in them (*prānādeḥ pradhānyāt kartṛtā-gune*), for, they are accompanied by pleasure or pain according as this 'freedom of power of action' increases or decreases (*tad-hana-upacaya-prāya-sukha-duḥkhādi-yogataḥ*).
(Contd.)

प्राणापानमयः प्राणः प्रत्येकं सुप्तजाग्रतोः ।
तच्छेदात्मा समानाख्यः सौषुप्ते विषुवत्स्विव ॥ १९ ॥

योजना :- सुप्तजाग्रतोः प्राणः (जीवनम्), प्रत्येकं प्राणापानमयः; सौषुप्ते तच्छेदात्मा समानाख्यः; (स समानाख्यः प्राणः) विषुवत्स्व इव भवति[1]।
एवम् अत्र संक्षेपः :- सुप्तजाग्रतोः प्राणः (जीवनम्), प्रत्येकं प्राणापानमयः,

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K18—1 एवं प्राणादेः प्राधान्ये कर्तृताया गुणभावे सुखदुःखवैचित्र्यशतयोगः प्रयासभूमिः,—इति जाग्रतस्वप्नसुषुप्ते प्राणादिप्राधान्यं कर्तृतान्यरभावश्चास्ति,—इति तत् त्रयमेव हेयम् । *Pv II, 243.*

(स्फुटं दर्शनात्), (स प्राणः) सौषुप्ते (सुषुप्त्यावस्थायाम्) तच्छेदात्मा (प्राणापानच्छेदरूपः) समानाख्यो (भवति), (तत्र हि किञ्चत्कालम् अपानो हृद्देशे एव लीनो भवति, प्राणस्तु नोत्तिष्ठति, तदुक्तम् : 'यदा प्राणः पुरीततिं प्रविशति तदा सुषुप्तिः' इति । सौषुप्ते केष्विव? विषुवत्स्विव,—विषुपदेष्विव, तत्रापि हि दिनरात्र्योः कञ्चित्कालं समतैव भवति इति तत् उपमानत्वेन ग्रहीतम् । *Bhi II, 277.*

In each of the two states, waking and dream, life (*prāṇa*) constitutes inhaling and exhaling of breath (*prāṇāpāna-mayaḥ prāṇaḥ*). In the state of deep sleep, the *prāṇa* is called *samāna*, the essential nature of which is its rest for a while in the cavity of the heart, or in the intervals between inhaling and exhaling of breath (*sauṣupte tac chedātmā samānākhyaḥ*). As such, *samāna* is comparable to the time technically called *Viṣuvat* (equinoctial time). (Contd)

मध्योर्ध्वगाम्युदानाख्यस्तुर्यगो हुतभुङ्मयः ।
विज्ञानाकलमन्त्रेशो व्यानो विश्वात्मकः परः ॥ २० ॥

योजना :— तुर्यगः (सः प्राणः) मध्य-ऊर्ध्वगामि-उदानाख्यः; (कीदृशः उदानाख्यः?) हुतभुङ्मयः; (तथा स उदानः) विज्ञानाकल-मन्त्रेशः (भवति); व्यानः विश्वात्मकः परः (परशिवरूपः) (भवति)[1] ।

K19—1 सवेद्ये तावत् सुषुप्ते यद्यपि प्राणापानस्पन्दो लक्ष्यते, तथापि तयोर्मध्ये या विश्रान्तिर्हृदयसदने निरिन्द्रिये प्रदेशे तदेव मुख्यतः सुषुप्तमिति । तत्र प्राणापानयोर्यश्च्छेदो विश्रान्तिः कंचित्काल तदात्मा सकलरसादिवर्गस्योर्ध्वाधरतिर्यक्षु समानीकरणव्यापारात्मा...... । समानो दिनरात्रिरूपयोः प्राणापानयोः कंचित् कालं साम्याद्विच्छेदाच्च विषुवत्कालतुल्यः । विषुं व्याप्तिं समानीकरणमर्हति—इति 'तदर्हम्' (पा० सू० ५।१।११७) इति वतिः ।...... तत्र च विषुवति विच्छिद्यमानस्य प्राणापानस्य संस्काररूपतया सद्भावः, सैव हि विच्छेदो न तु सर्वात्मना नाशोऽस्ति ।
Pv II, 245-246

K20—1 यदा तु सा प्राणनावृत्तिर्वामदक्षिणमार्गौ खिलीभावयन्ती मध्यरूपेणोर्ध्वेन प्रवहति तदा ..उदानवृत्तिर्विज्ञानाकलादारभ्य सदाशिवान्तम्, सा च तुर्यात्मिका दशा । मायोर्ध्वे हि विज्ञानाकलाः, इति ततःप्रभृति भेदगलनं प्रवर्तते । विलीने तु भेदे सर्ववेद्यराशिरूपतत्त्वभूत... प्राणवृत्तिर्व्यानरूपा विश्वात्मकपरमशिवोचिता तुर्यातीतरूपा । *Bhi II, 275.*

विज्ञानाकलश्चासौ मन्त्रश्चासौ । *Ibid, 276.*

सामानाधिकरण्यात् विज्ञानाकलश्चासौ मन्त्रश्चासौ । *(K. S. S.)*

अत्र संक्षेप: :– उदानाख्य: (प्राण:) तुर्यंग: (भवति); (कीदृश:?) मध्यैव (मध्य-नाडी एव) ऊर्ध्वंम (ऊर्ध्वंदेश: तत्र गच्छति इति तादृश:, ऊर्ध्वंगामि), (तथा) हुतभुङ्-मय: (अग्निरूप:, अग्निनाडीगतत्वात्, तथा स उदान:) विज्ञानाकलमन्त्रेश: (भवति)। व्यान: (व्यानाख्य: प्राण:), पर: (परशिवरूपो भवति), (अत एव) विश्वात्मक: (सर्व-स्वरूप:, अत एव च तदतीतगत्वमस्य अर्थात् ज्ञेयम्। इति शिवम्।

Bhā II, 277.

When in *tūrya* state, *prāṇa* goes up through mid passage, i.e., the nerve called *Suṣumna* (which is identified with the spinal cord), it is called *Udāna (madhya-ūrdhva-gami-udānākhyas turyagaḥ)*. In this state all diversity of the external object-world is burnt, as it were, in fire, i. e., is dissolved (*huta-bhuṅ-mayaḥ*). The same is identified with that of the free souls *Vijñānakala*, *Mantra* and *Īśa* (i. e., higher pramātas, upto *Sadāśiva*). In this state, the function of *Prāṇa* is called *Vyāna*. And the state beyond Turya (*paraḥ*) is the state of *Maheśvara* or *Parama Śiva*, the Self of the whole universe (*visvātma-kaḥ paraḥ*).

The state of liberation is attained by higher pramātas (*patis*) as well as common souls (*paśus*) by dint of the perfect knowledge of the Ultimate Reality. This is achieved not merely by the persuit of intellectual knowledge, but also by practising the various spiritual methods of Yogic meditation and intuition (*samāveṣa)*, as prescribed in the Śaiva Śāstra. In the Āgamas, four methods are prescribed for obtaining liberation, viz., *Anupāya*, *Śāmbhavopāya*, *Śaktopaya* and *Āṇavopaya*. Each of the succeeding methods in the above order leads to that which immediately precedes and ultimately the first (*Anupaya*) is the direct means of liberation. The difference between *Anupaya* and *Śambhavopaya* is very slight, but the first is the highest state of the second. In the *Pratyabhijña Karika*, the intuitional method prescribed is called *Samaveṣa* which implies 'complete immersion' and is best defined as 'merging into the Ultimate, the highest Reality'. When a perceiver, directed by his spiritual Guru, devotes himself to *Samaveṣa*, concentrates his mind upon the nature of the absolute Self, such as its all-pervadingness (*pūrnatava*), omniscience (*sarvajñatva*), omnipotence (*sarva-śaktimanatva*), etc., and thus emerges from the state of *prameya*, viz , the level of the object, like *Śūnya*, *Praṇa*, etc., he experiences the state of *Turya* (the fourth) and *Turyatīta* (the state beyond *Turya*). These states are different from *Jāgrat*, *Svapna* and *Suṣupti*, experienced

by common perceivers. *Turyā* and *Turyātīta* states are reached by Yogins only when their *Samāveṣa* becomes uninterrupted after some practice. Such Yogins who attain the highest state of *Samāveṣa* are known as *Jīvan-muktas*, for even in their life time, they are said to be released. The *Śaiva-yoga-śāstra*, therefore, prescribes for the aspirants the ideal of passing over the three common states and adopting the fourth state to attain *jivan-mukti*.[2]

Ah. IV, i

तत्त्वार्थं-निरूपणम् (प्रत्यभिज्ञाकारिकायां तत्त्वसंग्रहाधिकारे प्रथममाह्निकम्)

Resume And Summum Bonum :—

In this Ahnika, the teacher summarises the doctrine and gives its essence and purpose and the highest ideal according to it. He says:—

स्वात्मैव सर्वजन्तूनामेक एव महेश्वरः ।
विश्वरूपोऽहमिदमित्यखण्डामर्शबृम्हितः ॥ १ ॥

योजना :- एक एव महेश्वरः (चिदात्मा); स सर्वजन्तूनां स्वात्मैव, 'अहम् इदं विश्वरूपः' इति अखण्ड (विच्छेद रहितः), आमर्श-बृम्हितः (विमर्श-परिपूर्णः)[1]।

The one Highest Lord alone is the very Self of all the living beings (*eka eva maheśvaraḥ sarva-jantūnam svatmaiva*). He is endowed with plenitude of unceasing consciousness: that 'I am this entire universe' ('*aham idam viśvarūpaḥ*' *iti akhaṇḍa āmarśa-bṛṁhitaḥ—vimarśa-paripūrṇaḥ)*.

तत्र स्वसृष्टेदं भागे बुद्ध्यादिग्राहकात्मना ।
अहंकारपरामर्शपदं नीतमनेन तत् ॥ २ ॥

योजना संक्षेपार्थश्च :- (स्वात्मनि महेश्वरे सति) तत्र (स्वात्मदर्पणे, प्रकाशरूपे

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2 Kaw, Dr. R. K., "*The Doctrine of Recognition*" 228 ff.

K1—1 एक एव चिदात्मा स्वातन्त्र्येण स्वात्मनि यतो वैश्वरूप्यं भासयति, ततो महेश्वरोऽन्तर्नीतामिदन्तां कृत्वा परान् उन्मुखस्वात्मबिश्रान्तिरूपाहंविमर्श-परिपूर्णः ।
Pv II, 251.

स्वात्मनि भित्तौ), स्वसृष्टेदं-भागे (स्वयमुत्पादिते इदंभाग-मध्ये; लक्षणया स्वयं-सृष्टेदं-भावविषय-वेद्यग्राम-मध्ये), अनेन (स्वात्मना महेश्वरेण), तत बुद्ध्यादि (स्वं प्रति वेद्यत्वेऽपि बाह्यं प्रति वेदकत्वेन प्रसिद्धं बुद्ध्यादिकम्), ग्राहकात्मना (नीलसुखादिकं प्रति ग्राहकतया) अहंकार-परामर्शपदम् (अहंकारपरामर्शविषयतास्थानम्) नीतम् (स्वातन्त्र्येण प्रापितम्)[1]। *cf. Bhā II, 283.*

There, in this objective world, which he created by Himself (*tatra sva-sṛṣṭedam bhāge*), the Lord made *Buddhi*, etc., the substratum of self-consciousness, arrogating them to himself in the form of the limited subjects (or, as his limited self) (*anena—maheśvarena—tat buddhyādi grāhakātmanā ahaṅkāra-parāmarśa-padam nītam*).

> स्वस्वरूपापरिज्ञानमयोऽनेकः पुमान् मतः ।
> तत्र सृष्टौ क्रियानन्दौ भोगो दुःखसुखात्मकः ॥ ३ ॥

योजना :– स्व-स्वरूप-अपरिज्ञानमयोऽनेकः पुमान् (पुरुषः) मतः; (स च पुमान् भोक्ता) तत्र सृष्टौ क्रियानन्दौ भोगः (भोगश्च नाम तस्य यौ कल्पितौ क्रिया-आनन्दौ), (कीदृशः सः?) दुःख-सुखात्मकः (कल्पिता क्रिया दुःखं, रजो हि दुःखं, प्रकाशरूपं च सत्त्वं सुखम्)[1]।

The limited individual subjects are admitted to be many (*anekaḥ pumān—puruṣaḥ—mataḥ*), who are characterised by the ignorance of the real nature of their true self (*sva-svarūpa-aparijñāna-mayaḥ*). These created beings have their *bhoga* (i.e., reap the fruit of their actions), which consists of limited action and enjoyment (*kṛiyanandau*) (i.e., experiences denoted by *Rājasā* and *Sattva)*, which are fraught with pleasure and suffering (*duḥkha-sukhātmakaḥ*).

K2—1 तत्र...स्वात्मदर्पणे तेनैव परमेश्वरेण स्वातन्त्र्यात् तावत्-सृष्टः संकोचपुरःसर इदं-भागः, तन्मध्ये यदेतद् बुद्धि-प्राणदेहरूपमिदन्तया वेद्यं तद्भिन्नस्य वेद्यस्य ग्राहकतया समुचितम् इदं-भावाभिभवाप्रभविष्णुत्वात् कृतकेनापूर्णेनाहंभावेन परामर्शेन भासमानं चकास्ति 'अहंदेवदत्तोऽहं चैत्र' इति । *Pv II, 252,*

K3—1 स्वस्य पूर्णस्य रूपस्य यदपरिज्ञानं भासमानत्वेऽप्यपरामर्शरूपं; प्राणशून्यदेहादिसंकोचवैचित्र्यचर्चितः । ...'पुरुष' इत्युच्यते, साङ्ख्यादिषु लोके च ।...भोगश्च नाम तस्य यौ कल्पितौ क्रियानन्दौ ; ......कल्पितौ सृष्टौ । क्रियानन्दौ क्रियाज्ञानशक्ती विमर्शप्रकाशमयौ । *Pv II, 253 & fns.*

स्वाङ्गरूपेषु भावेषु पत्युर्ज्ञानं क्रिया च या ।
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः ॥ ४ ॥

योजना :– स्वाङ्ग-रूपेषु भावेषु पत्युः (चिदात्मनः) ज्ञानं क्रिया च या, मायातृतीये (अपि) ते एव पशोः सत्त्वं रजस् तमः (सत्त्व-रजस्तमांसि) (सन्ति)[1]।

What are admitted to be knowledge and action of the Lord in relation to the objects, which are identical with Him (*svaṅga-rūpeṣu bhāveṣu yā jñānam kriya ca*), the same, together with the third, the *Maya*, are the three *guṇas* of the limited subject (*paśu*), namely, *Sattva*, *Rājasa* and *Tāmasa* (*māya-tṛtīye 'pi, te eva paśoḥ sattvam rajas tamaḥ santi*).

In the previous kārika, it is said that the powers of knowledge and action and *Maya* are non-different from the Lord. Similarly *Sattva*, *Rājas* and *Tamas* should also be non-different from the limited subject. But they are counted as separate from *puruśa*. This karika gives the reason as to how it is so.

भेदस्थितेः शक्तिमतः शक्तित्वं नापदिश्यते ।
एषां गुणानां करणकार्यत्वपरिणामिनाम् ॥ ५ ॥

योजना :– भेदस्थितेः (भेदव्यवहार-रूपे संसारे) करणकार्यत्व-परिणामिनाम् एषां गुणानां शक्तिमतः शक्तित्वं न अपदिश्यते (भ्रान्त्यापि न मन्यते)[1]।

In view of the practical life, involving diversity (*bhedasthitheḥ*), these *guṇas*, which transform into various capacities and objects (*karaṇa-kāryatva-parinaminām eṣām guṇanam*), are not to be admitted as the powers of the possesser of them (*śaktimataḥ śaktitvam na apadiśyate*).

K4—1 ता एतास्तिस्रः शक्तयो (ज्ञान, क्रिया, माया च) भगवति नैसर्गिक्यो दृष्टाः । ......इति पशोः......क्रमेण सुखदुःखमोहलक्षणानि प्रकाशक्रियानियमनशीलानि सत्त्वरजस्तमांसि । *Pv II, 254, 255.*

K5—1 पुरुषश्च भोक्तृरूपात् स्वस्मात्तानि यतो भेदेन मन्यते ततस्तदभिमानमहिम्ना परमभोक्तुरपि शक्तिमतो भिन्नानीति वस्तुतोऽस्य धरान्ताः शक्तिरूपा अपि न तथेत्याशयशेषः । *Pv II, 256 & fn.*

तस्मात् अप्रत्यभिज्ञानमयपुरुषस्वरूपविचारे सत्त्वादयो भिन्ना एव,– इति स्थितम् । *Ibid 256-257.*

सत्तानन्दः क्रिया पत्युस्तदभावोऽपि सा पशोः ।
द्वयात्मा तद्रजो दुःखं श्लेषि सत्त्वतमोमयम् ॥ ६ ॥

योजना :- पत्युः (परमेश्वरस्य) सत्ता (निजं स्फुरत्तारूपं भवनम्), आनन्दः (भवति), (तथा) क्रिया (भवति); (त्रयस्यापि परमार्थतः शक्तित्वेन तत्र एकत्वात्), पशोः (बद्धस्य जीवस्य), तद्-अभावोऽपि (सत्तानन्दाभावोऽपि, अपि शब्दात् तद्-भावश्च), द्वयात्मा (सत्तानन्दभावाभावरूपा) सा (आनन्दरूपा क्रिया) तत् (प्रसिद्ध) रजः (भवति) (प्रवृत्तिरूपत्वेन), (कीदृशः रजः?) दुःखम् (दुःखरूपम्), (तथा) सत्त्वतमोमयम्, (अत एव) श्लेषि (श्लेष युक्तम्), अर्थादेव सत्तानन्दभावस्य सत्त्वभावः, तदभावस्य तमोभावः, क्रिया तूभयत्र समाना, किन्तु पत्यौ शक्तित्वेन स्थिता, पशोस्तु रजोगुणत्वेन इति न तस्या अभावोऽत्रोपयोगीं[1] । *cf. Bha II, 291-92.*

The being (*satta*) (that is identical with self-consciousnesss—*citi*—and rests in itself) which is blissful (ā*nanda*) and which comprises action (*kriya*) (i. e., power of creation—*bhuvana kartṛtā*), belongs to free soul, the Lord (*pati*) (*sattā-ānandaḥ kriyā patyuḥ bhavati*); but the limited subject (*paśu*) has both being (*satta*) and its non-being (*sā tad-abhāvo 'pi paśoḥ bhavati*). That which is of dual nature (of being and non-being) is *rajaḥ* comprising pain *(tad dvayātmā rajo duḥkhaṁ)*. It is the mixture of *sattva* and *tamas* (*sattva-tamo-mayam ślesi*).

Here the question arises, how is the objectivity (***prameya-tattva***) connected with the Lord? The teacher says:—

येऽप्यसामयिकेदन्ता-परामर्शभुवः प्रभोः ।
ते विमिश्रा विभिन्नाश्च तथा चित्रावभासिनः ॥ ७ ॥

K6—1 तस्य विश्वपतेर्या सत्ता भवनकर्तृता स्फुरत्तारूपा पूर्वं व्याख्याता 'सा स्फुरत्ता महासत्ता' (*Pk*. 1. 5. 14.) इत्यत्र, सैव प्रकाशस्य विमर्शाव्यतिरेकात् विमर्शात्मक-चमत्कार-रूपा सती क्रियाशक्तिरुच्यते, परौन्मुख्यत्यागेन स्वात्मविश्रान्तिरूपत्वाच्च सैव आनन्दः;...पशोस्तु सत्ता तदभावश्च आनन्दश्च तदभावश्च संकुचिततद्रूपत्वात्; तेन योऽसौ सत्तानन्दभागस्तत्प्रकाशसुखवृत्ति सत्त्वं, यस्तदभावस्तदावरणमोहरूपं तमः, एते च ते सत्त्वतमसी... अन्योन्यमिश्रतयापि भातः । अतो योऽय 'द्वयात्मा' मिश्रस्वभावः तद्-रजोगुणः, अत एव प्रकाशाप्रकाशस्वरूपयोः सत्त्वतमसोरत्र श्लेषेणावस्थानम्,—इति दुःखत्वम्;...अपिश्चार्थे, पशोः सा सत्ता सत्त्वं, तदभावस्तमो द्वयात्मा रजश्च,—इति संबन्धः । *Pv II, 257-259.*

योजना :- श्रे चित्रावभासिनः (ये सामान्यविशेष-प्रकारेण चित्रतया श्रवभासन्ते इति ते श्रवभासाः), (कीदृशाः?) विमिश्रा (कदाचित्) तथा विभिन्नाश्च (कदाचित्), ते प्रभोः (परमेश्वरस्य) श्रपि श्रसामयिकेदन्ता–परामर्शभुवः (श्रकल्पितेन इदन्तापरामर्शरूपेण भुवः—गोचरीकार्याः)[1]।

The abhasas, which appear diversely (*ye citrāvabhāsinaḥ*), as mixed up with or isolated from one another (*vimiśra tathā vibhinnaś ca*), form the object of perceptive experience even in the case of the Lord (as separate from Him), being d e n o t e d by the word 'this' (in its natural sense and) not in any conventional meaning (*akalpitena*) (*te Prabhor api asāmayika-idantā-parāmarśa-bhuvaḥ—gocarāḥ santi*).

Another question arises, how do the objects (*prameyas*) manifest to the *paśu* (an individual subject)? The teacher replies:—

ते तु भिन्नावभासार्थाः प्रकल्प्याः प्रत्यगात्मनः ।
तत्तद्विभिन्नसंज्ञाभिः स्मृत्युत्प्रेक्षादिगोचरे ॥ ८ ॥

योजना :- तु (व्यतिरेके), प्रत्यगात्मनः (प्रतिपुरुषं स्थितस्य पशुरूपस्य जीवस्य कर्तुः) ते भिन्नावभासार्थाः 'सामान्यविशेषरूपाः श्राभाससाराः परस्परतः स्वतश्च भिन्नानीलसुखादिरूपाः पदार्थाः) स्मृत्युत्प्रेक्षादिगोचरे (स्मृत्यादिविषयीभावे) तत्तद्विभिन्नसंज्ञाभिः (ताभिः ताभिः भिन्नपशुत्वादिरूपाभिः डित्थत्वादिरूपाभिश्च संज्ञाभिः) प्रकल्प्याः(प्रकर्षेण कल्पनीयाः) (भावनाविशेषेण सुख-दुःखाद्युत्पादकत्वात्...)[1] ।

cf. Bhā II, 298.

But, the objects, which shine differently, are determinately perceived by the limited subject (*pratyag-ātmanas tu te bhinnāvabhāsarthāḥ prakalpyaḥ*), in terms of various indicatory signs or words (*tat-tad-vibhinna-sajñābhiḥ*), within the purview of remembrance, imagination, etc. (*smṛtya-utprekṣadi-gocare*).

तस्यासाधारणी सृष्टिरीशसृष्ट्युपजीविनी ।
सैषाप्यज्ञतया सत्यैवेशशक्त्या तदात्मनः ॥ ९ ॥

K7—1 पत्यौ तावत् 'इत्थमिदं प्रमेयतत्त्वम्' इति—इहाभासा एव तावदर्थाः । ... श्रसामयिकेन-श्रकल्पितेन-इदंभावेन सहजभेद-परामर्शरूपेण-श्रङ्गुलिनिर्देशादि-प्रख्येन गोचरीकार्याः प्रभोरपि । 'तथा'—तेन सामान्यविशेषप्रकारेण........................ (in that manner, i e., as particular or universal) I *Pv II, 260.*

योजना :– तस्य प्रत्यगात्मनः (प्रमातुः) सृष्टिः (भिन्नावभासार्थ-विषयतत्त्वसंज्ञाकल्पन-रूपा विकल्पसृष्टिः) असाधारणी (भवति) (तथा) ईशसृष्ट्युपजीविनी (ईशसृष्ट्युपरि-स्थितत्वेन तदपेक्षिणी भवति); सा एषा अपि (प्रोक्तजीवसृष्टिरपि), अज्ञतया सत्या एव (स्वशक्तित्वेन अज्ञाततया वर्तमानैव, अन्यथा अस्याऽपि ईश्वरत्वापातात्)[1]।

cf. Bhā II, 298-299.

यावता सा स्वशक्तिर् तस्यापरिज्ञाता......तावता असाधारणत्वं तस्य सृष्टि ।

cf. Pv II, 264.

The uncommon creation of his (i. e, of the limited subject) depends upon the creation of the Lord (*tasya pratyag-ātmanaḥ sṛṣṭir iśa-sṛṣṭi-upajīvinī*). That is due to the ignorance of his own powers or his (the limited subject's) identity with the Lord (*sā eśā api sva-śakti-ajñatayā satyā eva*). (The last words: '*iśa-śaktyā tadātmanaḥ*' are to be taken with verse 10.)

स्वविश्रान्त्युपरोधायाचलया प्राणरूपया ।
विकल्पक्रियया तत्तद्वर्णवैचित्र्यरूपया ।। १० ।।

योजना:– तदात्मनः (तस्येश्वर-रूपस्य पशोः संबन्धिन्या) चलया (प्राणापानादिप्रेङ्खा-रोहणचञ्चला), प्राणरूपया (प्राणसिद्धया), (तथा) तत्तद्-वर्ण-वैचित्र्य-रूपया (चित्रया-आश्चर्यकारिण्या), विकल्पक्रियया (विकल्पनेनैव हि जीवः सर्वानाभासानुत्पादयति), (ननु तस्य पशोः केन हेतुना सा विकल्पक्रिया अस्ति? इति—अपेक्षायामाह) 'स्वविश्रान्त्यु-परोधाय' इति (ईशशक्त्या इति योजनीयम्) (स्वरूपविश्रान्तिलक्षणपारमैश्वर्योपरोध—आवरण—प्रयोजना) ईशशक्त्या (या ईशस्य शक्तिः—अवर्गादिरूप-वर्गाष्टकवाच्य-ब्राह्म्यादि-मात्राष्टकरूपा शक्तिः तया,) (i) स्वां शक्तिम् उद्भाव्य स्वमैश्वर्यं प्रकटीकुरोति, पशुरूपं जीवञ्च तद्रूपविकल्पवशेन परवशीकरोति, (ii) तया विकल्पक्रियया तस्य पशोरसाधारणी सृष्टिः (भवति)[1]। *cf Bhā II, 299 and Pv II, 264-265*

K8—1 प्रकल्प्या—विकल्पनीयाः । प्रतिप्राणि स्ववासनानुसारेण विभिन्नाभिः संज्ञा-भिः......... ईश्वरस्य विकल्पात्मकतामन्तरेण शुद्धविमर्शविषयीभाव्या अर्थाः, पशोस्त्वन्योन्या-पोहनहेवाकिनि विकल्पे समारूढास्तेऽर्था भवन्ति । *Pv II. 262-263.*

K9—1 पशुकर्तृका सृष्टिस्तेषामर्थानामीश्वरसृष्टानामुपरिवर्तिनी । ......'असाधारणी' प्रतिप्रमातृनियता ।...... नन्वेवं साधारणत्वं कस्मात् सृष्टेर्न भवति?, भवेत् यदि स्वशक्तिं परिजानीयात्, यावता सा तस्यापरिज्ञाता परवशस्यैव सतो विकल्पक्रिया विकल्पन-शक्तिरुदेति । *Pv II, 263-264*

That is also due to his (i. e., the limited subject's) determinative activity (*tadātmanah vikalpa-kriyaya*), which is of changing natur e(*calayā*), being denoted by variety of letters (*tat-tad-varṇa-vaicitrya-rūpayā*), expressed by (the activity of) *prāṇa* (*praṇa-rūpava*). It, of course, results from the covering (obscuring) of the state of rest of the Lord in his own essential nature (*sva-viśranti-uparodhiya*) and proceeds from the power of the Lord itself (*iśa-śaktyā*).

साधारणोऽन्यथा चैश: सर्ग: स्पष्टावभासनात् ।
विकल्पहानेनैकाग्र्यात् क्रमेणेश्वरतापदम् ॥ ११ ॥

योजना :- ऐश: (ऐश्वर:) सर्गो (द्विधा), साधारणोऽन्यथा (असाधारणश्च); स्पष्टावभासनात् (तस्य च स्पष्ट-अवभासनम्) विकल्पहानेन (विकल्पोहि पाशवी सृष्टि: तस्या हानेन—हानक्रमेण) एकाग्र्यात् (एकाग्रत्वमवलम्ब्य) क्रमेण ईश्वरता-पदम् (आपतव्यं भवति)[1]।

The Lord's creation is of two kinds, one is common and the other is uncommon (*eśaḥ sargah dvidhā sādhārano anyathā ca*), as both of them are clearly manifest (*spaṣṭāvabhāsanat*). By giving up the determinative activity and concentrating upon the identity of the object with the subject gradually, the state of *Īśvara* is attained (*vikalpa-hānena ekagryat krameṇa eśvaratā-padam āptavyam*).

सर्वो ममायं विभव इत्येवं परिजानत: ।
विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥ १२ ॥

योजना :- सर्वोऽयं (विकल्पसृष्टि:- विश्व:) मम विभव: (मम स्वातन्त्र्यलक्षणो विभव:) इति एवं परिजानत: विश्वात्मनो (तस्य प्रमातु:) विकल्पानां प्रसरेऽपि महेशाता (भवति —अर्थात्— स महेशताम् उपैति—इत्यर्थ:; 'सर्वो ममायं विभव' इत्येवं विमर्शे दृढीभूते सति—अपरिक्षीणविकल्पोऽपि जीवन्नेव मुक्त:)[1] ।

He, who realizes his identity with the universe (*viśvātmano pramātuh*) and knows 'all that exists is my glory', attains the highest Lordship (*sarvo 'yam-viśvaḥ-mama vibhavaḥ iti evam parijānataḥ pramātuḥ*

K11—1 ऐश्वर: सर्गो द्विधा, साधारणश्च घटादिर् असाधारणश्च 'अन्यथा'—इति निर्दिष्टो द्विचन्द्रादि: । *Pv, II, 265.*

K12-1 विकल्पसृष्टिरपि मम स्वातन्त्र्यलक्षणो विभव:—इत्येवं विमर्शे दृढीभूते सत्यपरिक्षीणविकल्पोऽपि जीवन्नेव मुक्त: । *Pv. II, 267.*

maheśata bhavati), even when his determinate cognitions are still arising (*vikalpānam prasare'pi*), (i. e., even when he is experiencing the determinate cognitions and functioning in this world as a normal man).

मेयं साधारणं मुक्तः स्वात्माभेदेन मन्यते ।
महेश्वरो यथा बद्धः पुनरत्यन्तभेदवत् ॥ १३ ॥

योजना :— मुक्तः साधारणं मेयं स्वात्म-अभेदेन मन्यते (सदाशिवेश्वर-पदादारभ्य क्रिमिपर्यन्त-प्रमातृवर्गाधिष्टातृ यदहमितिरूपं तदेवात्मतयाभिनिविशिते मुक्तः), (कथम्?) यथा महेश्वरः; बद्धः पुनर् अत्यन्तभेदवत् (मन्यते) (अर्थात्— बद्धस्य तु सर्वमेतद्विपरीतम्[1] ।

The liberated looks upon the common object of perception as one with himself (*muktaḥ sādhāraṇam meyām svātma-abhedena manyate*) as does the great Lord (*yatha maheśvaraḥ*); but the bound (fettered subject) sees it as altogether different from himself (*baddaḥ punar atyanta-bhedavat manyate*).

Finally, the teacher gives the *summum bonum* of Pratyabhijñā as follows:—

सर्वथा त्वन्तरालीनानन्ततत्त्वौघनिर्भरः ।
शिवः चिदानन्दघनः परमाक्षरविग्रहः ॥ १४ ॥

योजना :— शिवः तु सर्वथा अन्तर्-आलीन-अनन्त-तत्त्वौघ-निर्भरः (परमशिवे अन्तर आलीनानां-समाविष्टानाम्-अनन्ततत्त्वानाम् ओघेन—समूहेन निर्भरः—परिपूर्णः इति यावत्; तस्मिन् परमशिवे अन्तः तत्त्वौघस्य शिवादि-धरण्यन्तस्य-अनन्त-तत्त्वग्रामस्य चिद्रूपता-मात्र विश्रान्तत्वेन लीनत्वात्), (तथा) चिदानन्दघनः (स्वात्मनि-विश्रान्तिरूपः आनन्दः तेन घनः—'एकघनः' इति अविच्छिन्न चिदानन्द-स्वरूपः, (तथा) परमाक्षरविग्रहः (परमाक्षरेण सर्वोत्तीर्णाविनाशिस्वभावेन विग्रहवान्—विग्रहयुतः परमाक्षर-स्वरूप इत्यर्थः)[1]।

Śiva is ever full of the mass of the innumerable *tattvas* (viz., objects) which are resting within Him (*Śivaḥ tu sarvatha antar-ālīna-ananta-tattvaugha-nīrbharaḥ*). He is infinite (plenitude of) consciousnes and bliss (*cidānanda-ghanaḥ*), whose transcendental state is absolutely uninterrupted (*parama-akṣara-vigrahaḥ*).

एवमात्मानमेतस्य सम्यग्ज्ञानक्रिये तथा ।
जानन्यथेप्सितान्पश्यञ्जानाति च करोति च ॥ १५ ॥

K13—1 बद्धस्य तु सर्वमेतद्विपरीतम् । *Pv, II, 268.*

योजनाः– एव (एवंभूतोऽयमात्मा–निगदेनव्याख्यातः) आत्मानं तथा एतस्य ज्ञानक्रिये (शक्तिभावेन स्थितत्वात्) सम्यग् जानन् (परामृशन्, विचारयन्) यथेप्सितान् (विषयान्) पश्यन् (अनुभवन् इति यावत्) जानाति च करोति च (यद्यदिच्छति तत्तज्जानाति कुरोति च)[1]।

Thus, who thoroughly knows Self of such nature and also 'His' powers of knowledge and action *(evam ātmānam tathā etasya jñana-kriye samyag jānan)*, he indeed knows and does all that he desires (achieves his objects) *(yathepsitān viṣayām paśyan—anubhavan—janati ca karoti ca)*.

The teacher means to say that he who has realized his profounder Self 'as the highest Lord,' knows what is of highest value to man and accordingly acts to accomplish his desired objects in life. When one realizes his inner being, one's deeper faculties, he has full mastery over his thought and action, that makes him the architect of the world he desires to live in, as a liberated soul, or a free man, dependent upon his own Self and not upon others. He remains happy and contented with what he achieves in his life by dint of his own powers of comprehension and action, because of his divesting himself of inferiority complex and dependence on others. He thinks that his own profounder faculties, now recognised, are there to provide him what he desires and lead him to final beatitude. The fact is that the Self is the pivot of one's life, and hence Self-recognition is the means of achieving one's fortunes *(samasta sampat samavāpti-hetum)*.

Ah. IV, ii

गुरुपर्वक्रम-निरूपणम् (प्रत्यभिज्ञाकारिकायां तत्त्वसग्रहाधिकारे द्वितीयमाह्निकम्)

Teacher's Acknowledgement and Conclusion :—

इति प्रकटितो मया सुघट एष मार्गो नवो ।
महागुरुभिरुच्यते स्म शिवदृष्टि-शास्त्रे यथा ।

K14—1 तत्त्वौघस्य सर्वथा तत्र चिद्रूपतामात्रविश्रान्तत्वेन लीनत्वात्। ...भगवतो विश्वमयस्यानवच्छिन्नानुत्तरधाम्नः... । *Pv II, 268-269*

K15—1 यद्यदिच्छति तत्तज्जानाति करोति च (समावेशाभ्यासपरोऽनेनैव शरीरेण)। *Pv, II, 269.*

तदत्र निदधत् पदं भुवनकर्तृतामात्मनो ।
विभाव्य शिवतामयीमनिशमाविशन् सिद्ध्यति ॥ १ ॥

योजना संक्षेपार्थश्च :– इति (एवम्, निगद-व्याख्यातम्) सुघटः (बाह्यान्तरचर्याप्राणायामादिक्लेश-प्रयास-कला-विरहात् प्रत्यभिज्ञामात्रात् मोक्षस्तत एव सुघटः—सुप्राप्यः) एषः नवः मार्गः मया प्रकटितः (दर्शितः),—यथा शिवदृष्टिशास्त्रे महागुरुभिर् उच्यते स्म (उक्तः); तत् (तस्माद्) अत्र (प्रमेये—निर्णेयवस्तुनि) पदं निदधत् (परामर्शं विश्रमयन्) भुवन्कर्तृताम् (विश्वकर्तृत्वलक्षणमैश्वर्यम्) आत्मनो विभाव्य (दार्ढ्येन यदा परामृशति) शिवतामयीम् (अवस्थाम्) अनिशम् आविशति (अनिशम्—सततप्रवाहेण एकं शिवस्वरूपं प्राप्नोति—शिव एव भवति इति) (स) सिद्ध्यति (अपि) (तां तां विभूतिं परविभूतिपर्यन्तां लभते—परमशिवैक्यरूपमहासिद्धिप्राप्तिरेव भविष्यति)[1] ।

Thus, this new easy path has been revealed by me *(iti eṣaḥ navaḥ mārgaḥ mayā prakaṭitaḥ)*, exactly as it was taught by the great teacher (Śri Somānanda) in his *Śivadṛṣṭi-śāstra* *(yathā śivadṛṣṭi-śāstre maha-gurubhir ucyate sma)*. Therefore, a person, setting his foot on (viz., following) this new path *(tad atra nidadhat padam)* and realizing himself to be the creater of the universe *(ātmano bhuvana-kartṛtam vibhavya)*, becomes *Siddha* (i. e., endowed with higher spiritual or supernatural powers), having attained (lit., entered into) the eternal state of Śiva-hood *(śivatamayīm-avasthām-aniśam-āviśan siddhyate)*.

(2nd Interpretation)..... Therefore, a person following this new path and realizing himself to be endowed with Śiva-hood (his supreme inheritence from the Lord, viz., his powers of thought and action) and, as such, potent himself to be the maker of the world of his own choice, becomes successful in life.

तैस्तैरप्युपयाचितैरुपनतस्तन्व्याः स्थितोऽप्यन्तिके ।
कान्तो लोकसमान एवमपरिज्ञातो न रन्तुं यथा ।
लोकस्यैष तथानवेक्षितगुणः स्वात्मापि विश्वेश्वरो ।
नैवालं निजवैभवाय तदियं तत्प्रतिभिज्ञोदिता ॥ २ ॥

K1—1 बाह्यान्तरचर्याप्राणायामादिक्लेशप्रयासकलाविरहात् सुघटस्तावदुक्तः;...... तस्मादत्र प्रमेये पदं परामर्शं विश्रमयन् विश्वकर्तृत्वलक्षणमैश्वर्यमात्मनो विभाव्य दार्ढ्येन यदा परामृशति...तत्रैव निमज्जयति, अनवरतं तत् तां तां विभूतिं परविभूतिपर्यन्तां लभते । ......परापरसिद्धिलक्षणा जीवनमुक्तिविभूतियोगमय्यर्थक्रिया......। *Pv II, 271-273*

योजना संक्षेपार्थश्च :- कान्तः (अभीष्टो नायकः द्वीपान्तर-स्थितः) तैस्तैर् उपयाचितैः
(दूतीसंप्रेषणैर्देवता-प्रार्थनैः) उपनतः (यस्मिन् कस्मिंश्चिन् महाजन-समुदाये समागतः)
अन्तिके स्थितोऽपि (चिरकालमाकाङ्क्षतः दैवयोगात् 'सविधे स्थितोऽपि'), लोक-समानः
(इतर-जन-समानः), एवम् अपरिज्ञातः (स्वसमीपेतरजन-समानतया 'स एवायम् अभीष्टो-
नायकः' इति तथा न परिज्ञातः), तन्व्या (विरहकृशायाः) रन्तु यथा न अलम्
(रन्तुं समर्थो न भवति); (तथा) लोकस्य (प्रमातृवर्गस्य) एष (आत्मा) तथा
-अनवेक्षितगुणः (अन्तःस्थितत्वेऽपि अप्रत्यभिज्ञातेश्वरलक्षणः अप्रत्यभिज्ञातात्मनिजवैभवः
यः विश्वकर्तृत्वज्ञातृत्वपूर्णत्वनित्यत्वविश्वव्यापकत्वादिगुणः अहम् इति रूपः) स्वात्मा-
विश्वेश्वरो अपि निजवैभवाय नैव अलम् (लोकस्य—जनस्य अहमिति प्रथमानोप्यात्मा
'अहम् ईश्वरः' इति प्रत्यभिज्ञानात्मकः निजवैभवाय नालम्—समर्थो न भवति), तत्
तस्मात्), इयम् (सर्वदाप्रकाशमान-स्वानुभवसिद्धा, 'स एवेश्वरोऽहम्' इति) प्रत्य-
भिज्ञा-उदिता (कृपागृहीत-मानुषविग्रहेण परमेश्वरेण-उपदिष्टा)[1]। *cf Bhā II, 313-314*

Just as, a beloved one (*Kāntaḥ*), even though standing near a
damsel (*tanvyaḥ antike sthito 'pi*), having been brought to her presence by
her various entreaties (*tais-tair-api-upayācitair-upanataḥ*), cannot give
her pleasure (*rantuṁ yatha na alam*), as an ordinary man (not dis-
tinguished from a common man) (*loka-samana*), so long as he is not
recognized (as being the same person whom she loved, for his quali-
ties which she admired) (*aparijñataḥ*), so also the Self of all, Who is the
Lord of the world (*tatha eṣa svatma viśveśvaro 'pi*) is not able to manifest
His own supreme glory (*nija-vaibhavāya naiva alaṁ*) to a person (*lo-
kasya*), until His essential nature is recognised (*anavekṣita-guṇaḥ*).
Therefore, this Pratyabhijñā, the means of His recognition has been
expounded (*tad-iyam tat-pratyabhijñā uditā*).

जनस्यायत्नसिद्ध्यर्थमुदयाकरसूनुना ।
ईश्वरप्रत्यभिज्ञेयमुत्पलेनोपपादिता ॥ ३ ॥

योजना संक्षेपार्थश्च :- जनस्य (यस्य कस्यचिज्जन्तोरिति नात्र जात्याद्यपेक्षा काचित्,
इति अखिलस्य जनस्य), अयत्नसिद्ध्यर्थम् (अयत्नेन सिद्धिः परापर-रूपा यथा स्यात्,
इति), इयम् ईश्वरप्रत्यभिज्ञा उदयाकर-सूनुना (पुत्रेण) उत्पलेन उपपादिता (इदं शास्त्रं
प्रणीतम्) इति ओं[1] ।

In order that a common man (an aspirant) may attain the
supreme power (higher spiritual powers; or glory and success) without
much effort (*janasya-ayatna-siddhyartham*), Utpala, the son of Udayā-
kara, has set forth this *Īśvara-pratyabhijñā* (The Doctrine of Self-
recognition) (*udayākara-sūnunā utpalena iyam Īśvara-pratyabhijñā upa-
padita*).

I. A BRIEF BIBLIOGRAPHY

PRATYABHIJNA TEXTS

(See Introduction, P. 9)

Abbreviations

KSTS	Kashmir Series of Texts & Studies, Srinagar, 1911, seq.
Aps	*Ajada-pramātṛ-siddhi*, in the Siddhitrayi. *KSTS*-34.
Bhā	*Bhaskarī*, A Commentary on Pratyabhijña-Vimarśini of Abhinavagupta, by Bhāskaracarya, Vols I & II, P. W. Sarasvati Bhawana Texts, 82 and 83.
Īs	*Īśvara-Siddhi*, in the Siddhitrayī, *KSTS*-34.
Ph	*Pratyabhijñā-hṛadayam KSTS*-3.
Pk	*Pratyabhijña-Karika*, in the Siddhitrayī, *KSTS*-34.
Ps	*Paramārthasāra* of Abhinavagupta, with Commentary by Yogaraja, *KSTS*-7.
Pv	*Pratyabhijñā Vimarśini* by Abhinavagupta, Vols. I & II, *KSTS* 22 & 33.
Pvṛ	*Vṛtti* (by Utpaladeva) on *Pk*, in the Siddhitrayī, *KSTS* 34.
Pvv	*Pratyabhijñā Vivṛti-vimarśini* by Abhinavagupta, Vols. I, II, & III, *KSTS* 60, 62 & 79.
ŚD	*Śivadṛṣṭi* of Somananda with Vṛtti by Utpaladeva, *KSTS*-54.
SS	*Sarvadarśana-saṁgraha* of Madhavacarya (Chap. VIII on Pratya. Darśana), Vidyabhawan-Skt-Granthamala-113.
Ss	*Saṁbhanda-siddhi*, in Siddhitrayī, *KSTS*—34.
ST	*Siddhitrayī* by Utpaladeva, *KSTS*—34.
TA	*Tantraloka* of Abhinavagupta, with Commentary by Jayaratha, 12 Vols, *KSTS*-23 ..
Ts	*Tantrasāra* by Abhinavagupta, *KSTS*-17.

Continued from page 192.

K2—1 तैस्तैरुपयाचितैरिति देवताप्रार्थनादूतीप्रेषणात्मावस्थानिवेदनाभिः । तन्व्या इति विरहक्लशायाः प्रत्यभिज्ञानमात्रादानन्दलाभः परिशीलनात्तु संभोगसहस्रप्राप्तिः ।
Pv II, 273 fn.

.........ज्ञानक्रियालक्षणशक्त्यभिज्ञानादेवां यदा पारमेश्वर्योत्कर्षहृदयङ्गमीभावो जायते, तदा तत्क्षणमेव पूर्णतात्मिका जीवनमुक्तिः; समावेशाभ्यासरसे तु विभूतिलाभः, —इति तस्य प्रत्यभिज्ञैव परापरसिद्धिप्रदायिनीभवति । *Ibid, 275,*

K3—1 अयत्नेन सिद्धिः परापररूपा यथा स्यात्,—इति महाफलत्वम् । *Pv II, 276.*

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